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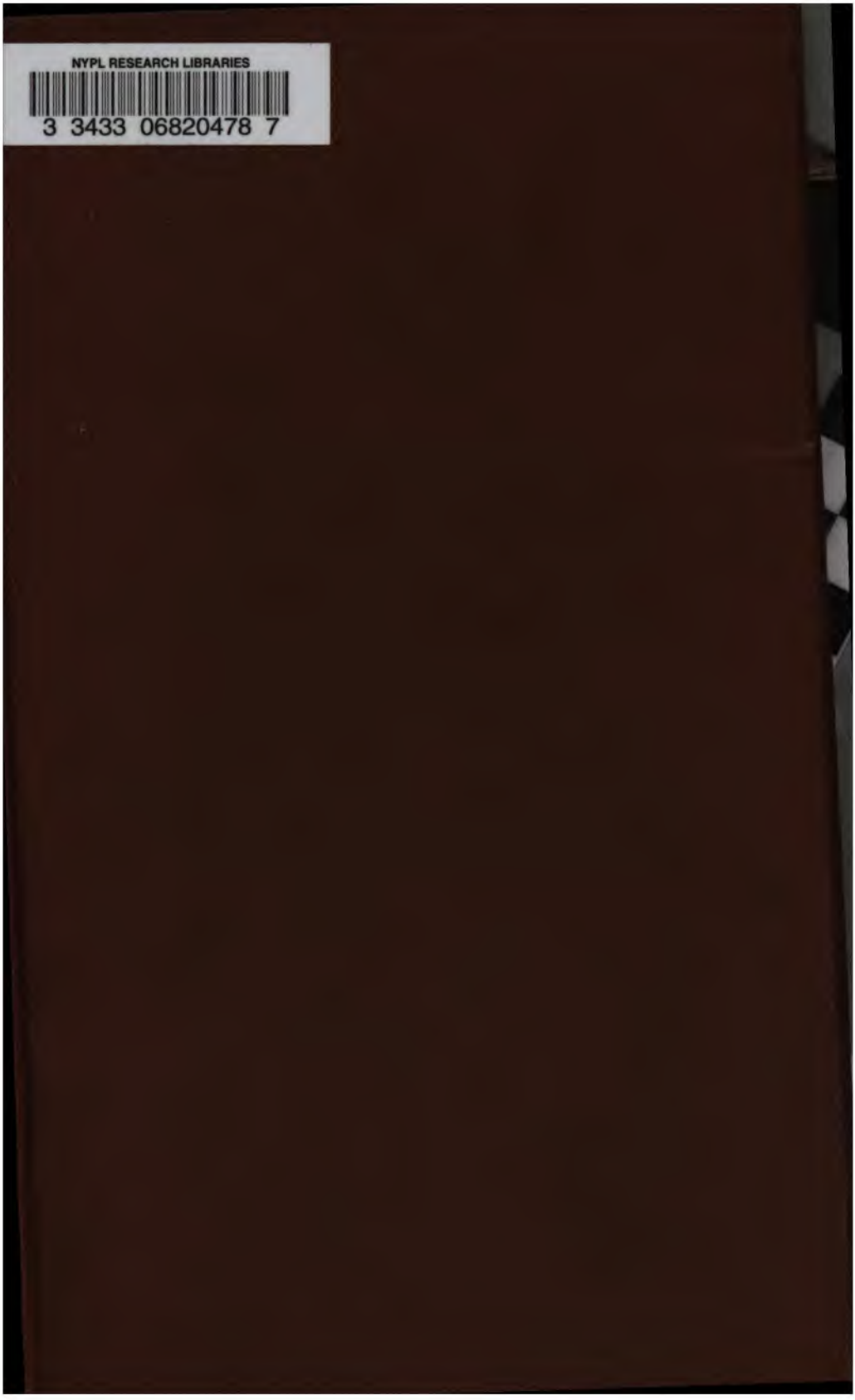
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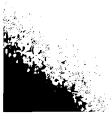

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IN THREE VOLUMES.

VOL. III.

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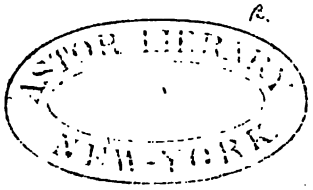

ГВВУКА
ЬЛВГЬ
ИЕЛЛОЬК

THE

PREFACE.

IT ſeems to be a prevailing opinion, that Deiſm gains ground among thinking and virtuous men; notwithſtanding many excellent tracts that have appeared of late in defence of Chriſtianity, by bringing together the external evidence there is for it, and ſupporting it againſt the exceptions that have been made to that evidence.

It muſt needs be very fit for believers to conſider, what may be the cauſe of ſo ſtrange and threatening an appearance; ſince the being thoroughly apprized of the cauſe of the growth of infidelity, can alone direct us to the beſt methods to prevent it.

I am ſenſible, there are ſome, who will think much inquiry about this matter altogether needleſs; ſatisfying themſelves with reſolving the growth of Deiſm into God's delivering men up "to a reprobate ſenſe, who

" do not care to retain the knowledge of him " in their minds." But I muſt take liberty to ſay, that theſe perſons entirely miſtake the inquiry; which is not about the growth of Deiſm among careleſs, ſcoffing, and vitious, but among thoughtful and virtuous, men.

I am ſenſible too there are others, who, inſtead of going farther into this inquiry, will do nothing more than inveigh againſt liberty (the glory of the age we live in), and the inquiſitiveneſs and freedom of debate which it has introduced, to the great advancement of learning and virtue among us. It muſt be allowed to theſe declaimers, that men, who do not think at all about religion, will not be Deiſts: but neither will they be believers. They may indeed have the faith of a ſtone (that is, no diſbelief of any thing), or the faith of a parrot (that is, words without ideas), but cannot have the rational faith of a man: that is, a belief of the agreement or diſagreement of ideas, founded on what they have juſt reaſon to apprehend to be Divine teſtimony. We muſt therefore be content with things as they are, and let unbelievers be among us, in order to have believers; and not be ſo angry or diſturbed that Deiſm grows, provided that a rational faith grows up along with it. For it is a much happier ſtate to have the number of rational believers increaſe in a nation, together with a number

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of Deiſts, than to have all people ſceptical, or entirely careleſs and inſenſible about the matter; that is, it is better to have a nation made up of rational believers and of diſbelievers, than of nominal believers only (whether they are ſceptical, or careleſs, or inſenſible), who are really no believers at all. For to ſay otherwiſe, is to ſay, that no believers are better than ſome believers.

But to come cloſer to the inquiry, for the ſake of thoſe who are willing to enter into it; I muſt lay this as a foundation in it, that no man, who believes there is a God, and does but at all reflect on what follows from that belief, can bring himſelf to think that God has not ways to impart more knowledge to us, than we can arrive at by the bare uſe of the faculties he has given us; or to doubt whether mankind has not been, is not, and will not be, in ſuch circumſtances, in which it may have been, is, and will be, very ſuitable to the wiſdom and goodneſs of God to impart more knowledge to them than they can arrive at by the bare uſe of their faculties; the better to enable them to diſcharge the duties they owe to him, themſelves, and one another; or, in other words, to act according to the truth of things, and conſequently according to the true maxims of their own happineſs and the happineſs of others. And rational beings can only be better-enabled to do

all this, by ſuch knowledge being imparted to them, as may aſſiſt them under the weakneſs of their reaſon (from their ſhort and narrow views of things), and againſt the ſtrength of their appetites and paſſions. Every conſidering man therefore muſt ſee, that if God is pleaſed to impart more knowledge to mankind than their faculties will diſcover to them, it muſt be to this purpoſe; ſince ſuch a diſcovery alone is conſiſtent with his wiſdom and goodneſs, or with that prior knowledge he has given us, by the bare uſe of our faculties, and by the opportunities he has vouchſafed us for the exerciſe of them.

And as no man can reaſonably receive any thing as a revelation from God, conſidered as the Governor of the world, that has not evidently theſe characters and tendencies; ſo no man can reaſonably reject any thing as ſuch a revelation that has them, and that has no others inconſiſtent with them.

Revelation therefore appearing clearly in the times of the apoſtles (when it was beſt underſtood) with theſe characters and tendencies, and being ſupported by other internal and by the ſtrongeſt external evidence, offered to the ſenſes of thoſe to whom it was propoſed; and the apoſtles being at hand to clear up any difficulty that might ariſe againſt it, it is no wonder that none then could diſ-

believe or doubt of it; though but too many refuſed to live up to its precepts, and profeſſed to reject it, purely becauſe they preferred their luſts and paſſions to virtue and holineſs, and to that eternal life which revelation propoſed as the motive to deny the one and to purſue the other. But in this they were firſt ſelf-condemned, afterwards their conſciences became "ſeared as with a red hot "iron," and they themſelves at laſt were given up to "believe a lie."

But in after-times things came under a very different conſideration. For revelation could not be ſo well underſtood, when the apoſtles ceaſed to be its miniſters; eſpecially if their doctrine was corrupted by others: nor could the proof, that their pure doctrine really was their doctrine, or that it was ſo atteſted as it pretends to be, be ſo ſtrong in after-times as it was in their times; ſince the proof in all after-times muſt be made by an appeal to the reaſon of mankind only, and not to their ſenſes.

We have now more difficulties to get at the true ſenſe and meaning of revelation than attends any piece of the greateſt antiquity; and we have none of the illuminated or inſpired to reſort to under this difficulty.

Inſtead of that aſſiſtance, we have many unneceſſary difficulties flung in our way.

Several of the patrons of revelation have laid more weight upon it than it can bear. For whereas revelation, as it was delivered by patriarchs or prophets, by Chriſt or his apoſtles, was only propoſed in aid of natural religion, and recommended as highly uſeful; many ſince have inſiſted, that it is abſolutely neceſſary, not barely to give us a title on which we may claim eternal life, as eternal life is deſcribed in ſcripture (which may be juſtly ſaid according to the doctrine of revelation), but to ſecure men from eternal damnation, and to obtain any degree of the favour of God in another world. But as ſoon as perſons, to whom revelation is recommended as thus abſolutely neceſſary, come to ſee that it is not ſo, nor can be ſo; as they ſoon will; it may very eaſily happen that they will not trouble their heads any more about it; and, finding the opinion that it is abſolutely neceſſary a great extreme, may, without thinking farther (as indeed they ought), run into another (as is but too common in theſe caſes), and think it entirely uſeleſs.

Other advocates for revelation, who have underſtood it better than the former, have indeed pleaded for it only as uſeful; but many of them, in explaining the main uſe it is of, have not ſhewn wherein its great uſefulneſs conſiſts, as the apoſtles always did. I muſt needs ſay, I cannot but think ſome of the rational

tional divines, as they are called, very faulty on this head; not to mention others. For when they have conſidered revelation as deſigned for no other purpoſe than to give a freſh publication of natural religion (as they have too generally done), they have made it of little uſe now to any but the mob (whatever it might be of at the periods in which it was given), nor of any great uſe to them neither. But every one will eaſily ſee, that the ſinking the uſe of revelation ſo low, is no ways ſuitable to all the apparatus of revelation, eſpecially of the laſt and moſt perfect revelation which God made by his Son; who, in order thereto, took on him human nature, died on the croſs, roſe from the dead, and aſcended into heaven, and had all power conferred upon him, till the conſummation of all things. The peculiar doctrines of revelation can never be the duties of natural religion (as they have been too much ſuppoſed to be by theſe divines), but doctrines to aſſiſt us to perform them. In what way revelation does this, will be the buſineſs of the following Eſſay; and thither therefore the reader muſt be referred. In the mean time, this miſtake perhaps has had almoſt as bad an effect as the former; and made thoſe to whom revelation has been only recommended by a very low or by an intirely miſplaced uſefulneſs, from ſeeing it of little

conſequence, or its uſefulneſs wrong placed, either to reject revelation, or at leaſt think no farther about it.

I cannot but think too, that revelation has ſuffered very much from too partial a conſideration of it. When obſerving men ſee the patrons of revelation apply themſelves wholly to the explication and defence of Chriſtianity, they preſently conclude, that the patrons of thoſe doctrines have but an indifferent opinion of the Old Teſtament; and that it is for that reaſon they do not ſet themſelves to conſider it. Whereas Chriſtianity is but the laſt link in a chain of truth, that conſiſts of ſeveral others: and he that pretends to ſhew a chain of truth, muſt ſhew not one link only, but ſeveral; and ſhew that they are linked with the firſt, and with one another.

But yet revelation has ſuffered much more from another quarter than any of theſe that I have already mentioned. For though no knowledge, as has been already obſerved, can be ſuppoſed to come from God, as the Governor of the world, that is not of common uſe and advantage to mankind; yet pretences to revelation being ſo capable of ſerving private and ſelfiſh ends (utterly inconſiſtent with all happineſs, that is as high and unmixed as we are capable of, and muſt laſt as long as our beings, or that may add to the happineſs of others), men of ambitious and covetous minds

minds have not only in all ages pretended to revelations which they never had, in order to accompliſh their baſe and wicked deſigns; but have ſo miſrepreſented the revelation that is from God, as to make it more inconſiſtent with all the characters and ends of a Divine revelation than any of the counterfeit revelations that have gained credit in any age of the world. Theſe men have debaſed revelation from being the moſt rational and uſeful diſcovery, into one that is almoſt equally abſurd, and more pernicious than any other religious forgery or impoſture whatſoever; whereby they have made ſome well-diſpoſed men not only reject it, but become keen and bigoted againſt it. The apoſtles laid no ſuch ſtumbling-blocks in the way of thoſe who were diſpoſed to receive revelation. They were free from all enthuſiaſm, uttered no jargon, taught no abſurdities and contradictions; they uſed no charms or ſpells, added no idle fopperies to religion, nor any coſtly decorations, nor pretended to any uſurped oppreſſive powers to ſupport it; much leſs did they pretend that the whole of revelation was made up of theſe, or of any one of them. They renounced all theſe things, and every other hidden art of diſhoneſty, calculated only to raiſe an high domination, power, and profit to themſelves, or to any believers that were to follow them,

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on the ruin of the ſenſe, freedom, and property of others. On the other hand, they recommended revelation to their hearers, by teaching clearly the unſophiſticated word of God, accompanied by the demonſtration of the Spirit, and of power; and "by approving "themſelves," through the greateſt humility, meekneſs, diligence, courage, patience, and ſucceſs, "to every man's conſcience, in the "ſight of God."

Theſe things which I have mentioned appear to me to be the difficulties that prevent the virtuous Deiſts from receiving revelation, either as thoſe difficulties ariſe from revelation itſelf as it is now circumſtanced, or from the miſtakes its patrons have made in recommending or in explaining it. We have now indeed the Bible before us, and may thereby clear revelation from all theſe miſtakes; we may ſee on what foot it recommends itſelf to our conſideration, and what it really is. But here men meet with difficulties in themſelves, and which are far from being leſſened by the miſrepreſentations I have juſt now mentioned. For it is certain, that to get at the true ſenſe of the Bible, as it is a conſiſtent ſyſtem of uſeful knowledge, there muſt go great leiſure, care, and ability. And yet ſtill revelation is rejected by ſome well-diſpoſed men, who want none of theſe, without ſo much as looking into it: the

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reaſon of which is, that they take it for granted, that that is the view and the ſenſe of revelation, which ſome of its profeſſors and interpreters have put upon it. It is certain, this is far from being any inſtance of their good diſpoſitions. However, whilſt from theſe miſrepreſentations, they think it either uſeleſs or pernicious, they will perhaps think themſelves under no more obligation, or find no more inclination, to ſtudy the Bible, or attend to the evidence there is for the truth of it, than they feel within themſelves to ſtudy any other idle enthuſiaſm or reverie, any impoſture or forgery; or to attend to the evidence that may be offered in behalf of them.

If they go ſo far, under theſe prejudices, as to look into the Bible; yet it is odds if they do not read it in order to fortify theſe prejudices. It is ſtill greater odds, if when they go to ſtudy the Bible, they entirely diveſt themſelves of them, and read it with the ſpirit of candour and equity. And it is yet the greateſt odds of all, if they read it with that attention and critical ſkill, that is neceſſary to underſtand any piece of antiquity, and particularly the Bible; part of it being the moſt ancient book that is preſerved to us, that can receive little foreign aſſiſtance towards the underſtanding any thing of it, and that can have no foreign aſſiſtance at all in rela-

relation to the peculiar matter of it. And I take this (namely, the not ſtudying the Bible in a critical way) to be one of the greateſt cauſes of the growth of Deiſm among thoughtful and virtuous men; I mean, of thoſe cauſes which ariſe from within themſelves. And I think it will appear to be ſo, if we conſult the hiſtory of the learned. For we ſhall find, that ſome of the greateſt men, and the freeſt inquirers, who have ſtudied the Bible in this way, have attained the greateſt underſtanding, have had the moſt ſteady belief, and expreſſed the higheſt admiration of the ſcriptures: ſuch as Eraſmus, Grotius, J. G. Voſſius, Knatchbull, Locke, Newton, Moyle, King, Ellis, &c. (who never received any pay for being Chriſtians): while others, who have not ſtudied it in this way, from nominal believers have become ſettled doubters or unbelievers; eſpecially if ſome other things have concurred; as, if they have been of inattentive or narrow minds, or have not been uſed to ſo great a compaſs of thought as criticiſm requires: if they have been uſed to ſtrict demonſtration, in parts of learning that are capable of it, eſpecially in natural religion; and are thereby much diſpoſed to doubt of every thing that has but probable or moral evidence to ſupport it: if, from obſerving the pious frauds that ſo early took place, and the bad lives of ſuch as would be

thought

thought its beſt profeſſors, which ſtill continue, they add to their ſceptical diſpoſition diſtruſt, ſuſpicion, and jealouſy. All theſe, I think, ſhould be conſidered as an unhappy turn of mind, that diſpoſes men to reliſh Deiſm; eſpecially when they have been ſtrongly diſguſted at revelation, by the groſs miſrepreſentations of it which I have juſt now mentioned.

Theſe ſeveral cauſes conſtitute ſo many different ranks and claſſes of virtuous and thoughtful Deiſts; which if we conſider thus particularly, may furniſh us with more juſt notions of them, and with better methods to recover them, than if we ſhould only conſider them in the lump. As to the caſe of thoſe nominal Deiſts, who are ſo from being perfectly heedleſs and unthinking, looſe and vitious, it is of a very different conſideration; is not within our inquiry, and beſides has no difficulty attending it.

I have thought it, for ſome reaſons, not ſo proper hitherto to diſtinguiſh thoſe who reject revelation from thoſe who do not embrace it, or the real Deiſts from the ſceptics. Yet I think it very proper, before I go any farther, to ſay this of them as well as to them, that though where (they apprehend, on their beſt inquiries, that) there is a want of proof of the truth of revelation, or where there is a want of leiſure to examine it, their

their not receiving revelation may be excuſed, if they can make it appear at the bar of Him, to whom all things are naked and manifeſt, that ſuch was their caſe; yet nothing can excuſe their rejecting it, and their zeal to induce others to reject it, but ſeeing clearly ſomething in it that is abſolutely inconſiſtent with reaſon, or with itſelf. And though upon this foot we may have many ſceptics, yet I think there will not be a great number of real Deiſts.

From what has been ſaid, I think, it appears plainly, that the groſs miſreprentation of the ſenſe of revelation has been one of the greateſt cauſes of ſcepticiſm and of real Deiſm. Whether that miſrepreſentation be made by venting abſurd and ſuperſtitious notions, or by ſuperſtitious practices, which ſuppoſe theſe notions and propagate them, makes no difference. Let no man then complain, that doubts about revelation, or the diſbelief of it, ſpread ſo far, or produce the fruits we daily ſee, who will not ſet himſelf to rectify every miſrepreſentation that has been made of it. And let not him that will not ſet himſelf about this great work in good earneſt; and, above all, let not him that cheriſhes any of theſe abſurdities, or any degree of ſuperſtition, think, that he has any right to complain of the growth either of ſcepticiſm or real deiſm. On the

contrary, let him expect nothing leſs than that ſomething of a much more fatal nature will ſpring up in its neighbourhood. The religion of Deiſts is true religion, though they want the aid of revelation, to enable them the better to perform the duties of their religion. But ſuperſtition will as certainly make atheiſm ſpring up in the minds of the looſe and immoral, as it makes deiſm grow in the minds of ſober and thoughtful men: I mean, of men who think without thinking thoroughly. And woe be to him, whoſe abſurdities and ſuperſtition make either of theſe opinions, but particularly the laſt, like the moſt noxious weeds, become more rank and prolific! When, inſtead of theſe abſurd and ſuperſtitious miſrepreſentations of revelation, believers will condeſcend to profeſs the doctines, pay the worſhip, and practiſe the duties of revelation in its original ſimplicity, and after the model of the great deliverers of it; then, and not till then, may we expect, that all the virtuous and thoughtful Deiſts will attend to the external evidence of Chriſtianity, that has been ſo admirably well brought together by ſeveral able hands, of late, in order the better to ſupport it. But it will be well if, inſtead of this condeſcenſion, ſome, who would be very angry if they were not allowed to be amongſt the beſt friends of revelation, are not more incenſed at him who,

who, out of a diſintereſted regard to truth (now that revelation is under ſo ſtrict a trial), offers this reflection to their cool and ſerious conſideration, than at thoſe very Deiſts, who make it ſo neceſſary to lay it before them.

If the great cauſe of the diſbelief of revelation be ſuch miſrepreſentations of revelation as have made men think it unneceſſary to attend to it, or neceſſary to oppoſe it; eſpecially falling in with the particular turn of ſome mens minds; it is obvious that the firſt, if not the beſt, thing that can be done to ſtop the growth of that diſbelief, will be to give a true repreſentation of revelation; ſo that it may appear a rational, conſiſtent, and beautiful ſcheme of uſeful knowledge, and enamour every rational inquirer with it. From ſuch a repreſentation of it, we ſhall be beſt able to prove the truth of it, and to anſwer the objections that acute men may raiſe againſt it; and to make the virtuous and thoughtful Deiſts, from ſome reliſh of it (inſtead of the diſtaſte they had to it), be willing carefully to attend to every thing that ſhall be offered to ſtate or to ſupport it; eſpecially ſuch of them as have not themſelves leiſure, capacity, or inclination, to come at thoſe proofs, or to make ſuch a ſyſtem or repreſentation of revelation from the Bible.

Every

Every one knows, that there have been various ſyſtems and compends of revelation offered to the world; and many of them, no doubt, for this purpoſe. But I muſt own, that though, among thoſe which have fallen in my way, I have ſeen ſeveral to which, I believe, the growth of Deiſm may be juſtly attributed, in this prying age, from their great inconſiſtence with reaſon and revelation; yet I have not met with any that has, in my apprehenſion, cloſely followed the prevailing notion, the method, or the language of the Bible. And yet it is certain, that none but one that does, can, from the very form of it, be calculated to anſwer the good end propoſed; even if the matter of it was ever ſo conſiſtent with, or agreeable to, the doctrines of the Bible.

In order to repreſent the ſenſe of the Bible, ſeveral authors have run into a figurative or metaphorical divinity: and among them ſome have not been wanting to purſue theſe figures in a very wild, luſcious, and offenſive manner. Metaphors and allegories, indeed, are juſtly and beautifully uſed in the poetical and rhetorical books of ſcripture; but thoſe figures themſelves at beſt always want a key, inſtead of opening the ſenſe that is couched under them.

Others have run into abſtracted and metaphyſical notions; which when they are not

founded in the nature of things, ſuch as the ſchoolmen uſed, are ridiculous; and when they are, yet are not of a piece with ſcripture; which generally repreſents things by no other ideas, than ſuch as are the moſt common and familiar to us; as being alone ſuited to the bulk of mankind, for whoſe benefit it is deſigned.

Others, indeed, have repreſented the ſcheme of revelation under notions that are common and familiar, and that are ſcriptural too; but then they are ſuch as are either only topical, that is to ſay, uſed in particular texts of the Bible; or elſe ſuch as are only ſuited to particular periods and diſpenſations. Under this head, to paſs by other ſyſtems, thoſe (which have been of the beſt deſign) may be ranged, which have treated divinity under the notion of a covenant, of a kingdom, or of the Chriſtian church.

Thoſe who have written ſyſtems of revealed religion in any of theſe methods, have, beſides the faults peculiar to each of them, been guilty of one that has been common to them all; namely, that they have compoſed them according to the rules in which the ſyſtems of other arts and ſciences are dreſſed up: but this method can never make thoſe ſyſtems of a piece with a revelation, which has not been delivered to mankind at once, as a compleat ſyſtem of knowledge; but by gradual diſcoveries,

veries, during the ſpace of above four thouſand years, each of which ſtill led to another.

And though ſeveral divines have avoided theſe miſtaken methods, when they have handled particular ſubjects of divinity; the ſcriptures having been very carefully ſtudied of late in a juſt and critical way, to the great honour of the preſent age, and in which ſome have outſhone all that have gone before them; yet we have not been favoured with a finiſhed piece of this kind, or ſo much as with a ſketch of it.

Thoſe who have come the neareſt to what I aim at, and who ought to have great merit with all who ſtudy their Bible, are the divines who have conſidered revelation hiſtorically; the way in which revelation has been conveyed to mankind. But then ſuch diſcourſes as theſe are to be conſidered only as hiſtories: which will indeed be of great uſe to him that will offer a ſcriptural ſyſtem to the world, but are not that ſyſtem itſelf; nor may not even help thoſe who compoſe them, or are inſtructed by them, to the notion on which that ſyſtem ſhould be built.

But the ſketch I aim at is ſuch an one as will ſhew THE SINGLE NOTION that runs through the ſeveral diſpenſations of God to mankind in its full light (if it ſhall appear that there is ſuch a notion), and that it purſues

ſues it in the preciſe order and manner in which it was exhibited in thoſe ſeveral diſpenſations, and will at the ſame time ſhew, how all the peculiar doctrines of revelation refer to it. For ſuch a ſketch alone will diſcover to us all the beauties of revealed truth; ſhewing it in its proper connection, and in all its relations (particularly its uſe and advantage), and in its unity, the ſtrongeſt internal evidence that can accompany it.

How well ſoever therefore others have deſerved in their ſeveral provinces, yet ſtill, obſerving the great uſe as well as the want of ſuch an undertaking as I have juſt now mentioned, I have been led to offer a rough draught of this kind to the public; in hopes it may receive amendments from others, if it be capable of it; or that it may engage thoſe of greater leiſure and ability, when they fling this away, to ſubſtitute a better in its room.

The great acuteneſs of the age, and particularly of a diſtinguiſhed writer in it, has furniſhed ſeveral objections againſt revelation, which, inſtead of the diſcountenance of power, require the beſt attention of thoſe who are moſt firmly perſuaded of its truth and advantage. But if the ſober Deiſts were diſpoſed to deal fairly with the Chriſtian religion, they would give us their ſcheme of infidelity as

as well as their objections againſt the true ſcheme of revelation; that ſo we might take a comparative view of them, and ſhew the great diſproportion both of evidence and objections againſt the one and the other.

Indeed it muſt be owned, that the Deiſts have not been wholly wanting to our expectations in this particular. They have at leaſt flung out a general hypotheſis or two of deiſm, how little ſoever they have ſupported them. They have firſt pretended, that thoſe who have handed down theſe ſuppoſed revelations to us were errant cheats. This has been the more avowed opinion of the enemies of revelation, till of late; when, finding themſelves beat out of this hypotheſis, by ſeeing that it would not agree with the matter of revelation, or with the cleareſt hiſtory of thoſe who have delivered it, they have with more ſubtilty betaken themſelves to another; pretending, that the writers of the books of the Old and New Teſtament were mere enthuſiaſts, or perſons who judged themſelves illuminated or inſpired without being ſo: though it will be found, on a careful conſideration of the matter, that the Deiſts (whether they themſelves ſee it or no) play between theſe two hypotheſes, ſhifting from one to the other, and blending them, inconſiſtent as they are, together.

It has been extremely well obſerved, by a writer of fine taſte in this controverſy, that enthuſiaſm never deals much in facts; on which however all the Jewiſh as well as the Chriſtian revelation is wholly built. But let us try this matter by another touchſtone, which will better ſerve our preſent purpoſe; for we are conſidering, whether the whole of revelation be enthuſiaſm, and not whether one or two great branches of it only be ſo or no. Now enthuſiaſm, in the nature of the thing, can have no unity. And let the Deiſts ſhew us in fact, if they can, a ſet of enthuſiaſtic writers who (if they are at all intelligible) are at unity with any conſiderable number of their predeceſſors in former ages; or ſo much as a ſingle enthuſiaſt, who is conſiſtent with himſelf through many volumes, or through a ſingle volume, or it may be even a ſingle page of his enthuſiaſtic compoſitions. If it ſhall appear then, that there is one worthy and noble deſign purſued through the books of the Old and New Teſtament, by one wiſe, plain, and ſimple mean, though they had forty or more different authors, and were not written in leſs than ſixteen hundred years; it will amount to the cleareſt demonſtration, that the Bible cannot be the work of enthuſiaſts writing in different ages. And will not every one then ſee, that it muſt be from Him who exiſts through all ages, and ſees what is paſt,

paſt, preſent, and to come; who has always the ſame view, muſt have fixed on the wiſeſt methods to attain it, and yet muſt ſuit his diſcoveries to the different circumſtances of thoſe to whom he makes them, if their circumſtances vary from each other, as they muſt in a tract of many ages be ſuppoſed to do? If any one ſhould ſay, that the writers of the Old and New Teſtament have thought of ſome probabilities, and then couched them in dark, general, and indeterminate expreſſions, capable of being differently accommodated and applied; and that ſucceeding writers have conſulted the former, and endeavoured to imitate them in ſuch dark, general, and indeterminate expreſſions, with an intent not only that they might be differently accommodated and applied in future times, but alſo that they might bear ſome relation to former books; I ſay, he that pretends to allege this, entirely quits the hypotheſis of enthuſiaſm, in order to overthrow revelation; and has recourſe to the exploded hypotheſis of impoſture: for repreſenting the writers of the Old and New Teſtament to have acted as the Deiſts in this view ſuppoſe them to have done, is repreſenting them not as hot-headed, mad enthuſiaſts; who, borne away with their preſent impulſe, never ſtop to conſider any thing (former writings, or their own), but as the moſt cool-headed, deſigning knaves.

The one deſign I have mentioned, as running through the Bible, I take, with all other writers on this ſubject, to be the diſplaying the glory of all God's perfections, particularly his moral perfections; or, which will come to the ſame thing, to aſſiſt our reaſon in doing what is right and fit, and thereby purſuing our own happineſs, and promoting the happineſs of others, in the beſt manner we can, as long as our being laſts, and as long as we have other beings about us. I take this deſign to be uniformly purſued by one wiſe, plain, and ſimple mean, plot, or contrivance, calculated to ſtrike every man that has the uſe of his reaſon; though there are various underplots, if I may be allowed to uſe the expreſſion, to ſupport the main one, ſuited to the incidents of mankind, and beautifully related and proportioned to each other: which, as far as I know, has not been taken notice of. Now, if ſuch a deſign, thus purſued, ſhall appear to run evidently through the Books of the Old and New Teſtament, a man may, with infinitely greater propriety, ſuppoſe the moſt perfect drama (where the fineſt deſign is carried on by the beſt choſen plot, by the moſt conſiſtent underplots, and beautiful, well-proportioned incidents) to have been written by a number of the greateſt madmen or ideots, by piece-meal, in different ages, than imagine a thread of ſuch an end and

mean

mean running through above forty writers, in more than ſixteen hundred years, to be the work of ſo many enthuſiaſts. Or we may as well ſuppoſe the world to be framed by mere chance; or, which will ſtrike all but philoſophical minds more, the moſt magnificent, beautiful, and convenient palace, that the imagination can figure to itſelf, to be built by men unacquainted with all the rules of architecture, in ſeveral ages, and without any model to build by, and to be ſupported by mere chance, through as many more ages, as imagine ſuch an unity of deſign and mean as I have deſcribed to be the reſult of enthuſiaſm and accident mixed together.

I have already hinted at ſome conſiderations that ſhew the hypotheſis of forgery, by which ſome Deiſts have endeavoured to account for revelation, to be a very abſurd one. But let us farther examine that hypotheſis of revelation by this unity, which I have juſt now obſerved to run through it. And here I would deſire the Deiſts to conſider, how hard and difficult it is to obſerve unity in any piece of mere fiction, where the writer aims at unity with the cloſeſt intention. This we may eaſily learn from the dramatic writers of all kinds, eſpecially if their plot be all fiction and not ſtory; who, though they have this unity ever in view, yet often depart from it: as we may eaſily ſee by reading them, or at leaſt

leaſt by reading thoſe who give us their criticiſms upon them. And let any one, who is uſed to Italian or Merchants accompts (as they are called), ſee, whether they can ever depart in the leaſt from truth in them, without feeling that departure themſelves, or ſhewing it to others that narrowly inſpect them; though the departure be not ſuch as vitiates the accompt, or hinders the whole ledger from being exactly balanced at laſt; and where therefore of conſequence the main of the accompt muſt be true. Now, if it be ſo difficult to obſerve unity in a mere fiction, or where there is a great degree of fiction attending it, even in any ſingle dramatic performance, though the author applies himſelf to obſerve it never ſo carefully; and if it be ſo impoſſible to mix any, even the leaſt, falſhood with the truth of accompts, without that falſhood's appearing plainly, though it is not ſuch as deſtroys the balance of the book (ſo little will truth and falſhood ever agree); how can any one imagine the books of the Old and New Teſtament to be forgery, any more than enthuſiaſm, when nothing but unity and agreement appears in ſuch a number of writers at ſo great diſtance of time from each other; and that not only in the main, but (when all juſt allowances are made for books circumſtanced as they are) even in the detail of particulars?

Thus,

Thus, in my opinion, it appears, that ſuch a ſketch as I have mentioned is the beſt way to explain revelation, and to ſupport it, till a finiſhed piece of the ſame deſign ſhall appear. And I wiſh, if any great maſter ſhall go about it, he would particularly ſet the proportions of revelation in ſuch a light, as that their exactneſs, beauty, and relations, might ſtrike every one that caſts his eye on the performance. And by the proportions of revelation, I mean not only thoſe proportions which appear in every diſpenſation of God to mankind, conſidered apart and by itſelf, but in the ſeveral diſpenſations as they bear a relation to each other. In order to explain my meaning the better about theſe proportions, I will give an inſtance of ſome which are very conſiderable, in the ſecond corollary, at the end of this Eſſay.

If this rough draught of revelation bring men to lay aſide their prejudices againſt it, and embrace it, at a time when it undergoes ſo ſtrict a diſquiſition; it will anſwer all I deſign by it, beſides the inſtruction and ſatisfaction of my own mind.

I thought once to have delayed the publication of the Eſſay, till I had finiſhed ſome Notes I have by me, the better to explain and ſupport ſeveral aſſertions in it; and which, I believe, it will ſometimes be thought to want. I choſe to caſt what I chiefly deſigned for that purpoſe

purpoſe into Notes, where the proof from ſcripture would be conſequential and not direct, the better to preſerve the thread of the diſcourſe. But, as I have not the leiſure at preſent that is neceſſary to finiſh them, I have reſolved to ſubmit this Eſſay, without the Notes, to the view of the public; in hopes that, as things ſtand, it may be of ſome ſervice to it.

I am very ſenſible, that this is a deſign of great compaſs and difficulty. If any expreſſion therefore has dropped from me, through too cloſe an attention to the matter, and where I have not had the aid of former writers, that is leſs accurate or preciſe, I hope the candour of the reader will excuſe it, and make every proper and reaſonable allowance that may be due to an undertaking of this nature, or to the frequent interruptions that the author met with while he was going through it.

There can be but little uſe in knowing an author's reaſons for printing at the time he does, rather than at another. If the performance be worth any thing, it is never altogether out of time; if it be worth nothing, it can never be in ſeaſon. However, to ſatisfy the curioſity of him that may aſk the queſtion, I will only ſay, that theſe papers have lain by me a great many months; in hopes I might ſee thoſe thoughts in a better dreſs from ſome abler

abler hand, now that revelation is under ſo careful a conſideration. Particularly, I expected they might have been ſuperſeded, by ſome account I had of Dr. Burnet's Boyle's Lectures. But being diſappointed not only by others, but by him in this particular (though I am glad of an opportunity of returning him my thanks for ſo far exceeding our reaſonable expectations in many others), I reſolved to ſubmit this Eſſay to the examination of the friends of truth, and of free inquiry; the only way by which we can ever get the poſſeſſion of ſo ineſtimable a treaſure.

The following ADVERTISEMENT was prefixed to the ſecond edition of the Eſſay on the ſeveral Diſpenſations of God to Mankind, as they lie in the Bible.

WHEN I firſt publiſhed the following Eſſay, I acquainted the reader in the Preface, that I had once thought to have delayed the publication of it, till I had finiſhed the Notes I then had by me; the better to explain and ſupport ſeveral aſſertions in it; and which I was well ſatisfied it would ſometimes

times be thought to want. I then alſo gave the reaſons why I choſe to caſt what I deſigned for that purpoſe into Notes, wherever the proof from ſcripture would be conſequential rather than direct; namely, the better to preſerve the thread of the diſcourſe. I thought this the more neceſſary, in order to ſhew what was the leading notion that ran through all the diſpenſations of God to mankind; the ſhewing of which was the principal view of the Eſſay, and, as I thought, the beſt way both to explain and prove the truth of revelation, in this ſceptical and unbelieving age.

It was my want of leiſure that made me publiſh the firſt edition without thoſe Notes, except two or three that I added at the end of it; but having had time ſince to finiſh them, as my health and other things gave leave, I now offer them to the public. I have been induced to do this the rather by the opinion of ſome of my learned friends, who think with me, that while the New Teſtament has been very carefully ſtudied of late, to the great advantage of revealed religion, the Old Teſtament, and particularly Geneſis, which is the foundation of all revelation, has been too much neglected. I think, this neglect has appeared but too viſible in the little that has been offered in the vindication of it; but more, in my opinion, by ſome attempts that have been made towards it; where,

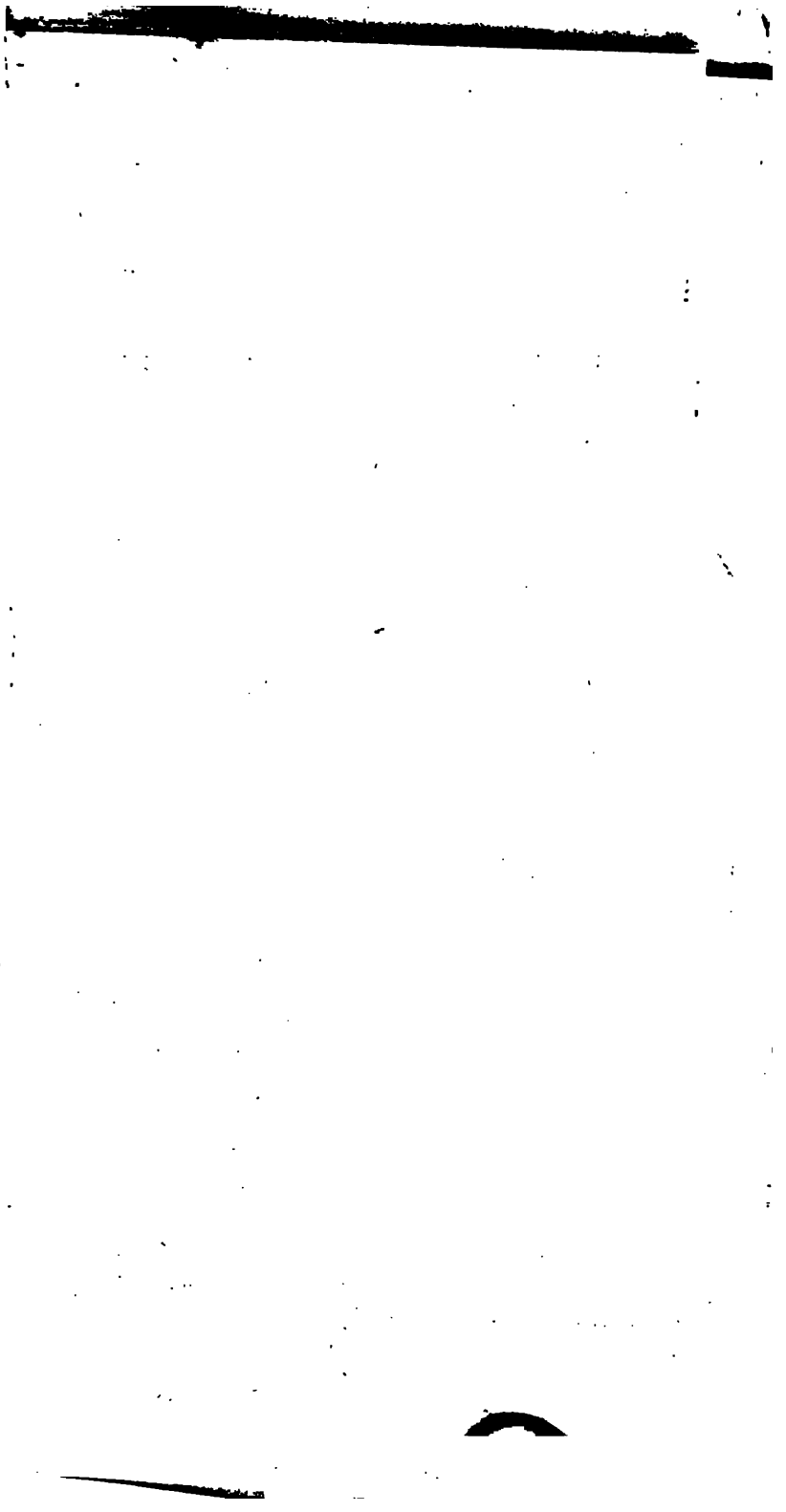
where, after great expectations being raiſed, one finds little but what has given concern and uneaſineſs to the friends of revelation, and furniſhed ſome matter of triumph and ridicule to its enemies.

I imagine, it cannot be any juſt matter of ſurprize, that, on a farther ſearch, I have altered my thoughts in ſome things from the firſt edition of this Eſſay, eſpecially conſidering the great compaſs it takes in, particularly in what relates to the early ages of the world; Moſes's hiſtory being ſo very ſhort, and no greater care having been taken to caſt light upon it. I confeſs, I have altered my notion very much as to the future reward, which I, with all the writers that have gone before me, ſuppoſed to have been the expectation of the Patriarchs, and to have been at laſt expreſſly promiſed by God to Abraham, the father of all the faithful, and to others after him, under the Old Teſtament. The opinion I have ſince entertained in that particular, which the reader will find in the Eſſay, has given me the greateſt ſatisfaction; as it appears to me to be exactly agreeable to the ſtate of things in thoſe periods, to all the texts that relate to that matter in the Old and New Teſtament, and as it gives a greater harmony, beauty, and grandeur to all the diſpenſations as they ſtand related to each other,

other, and particularly to the laſt of them, in which all the former are wound up.

But whatever opinion the reader may form of this edition, or of the alterations in it, he may be fully aſſured, that I have dealt ſincerely with him, and have given him my thoughts without the leaſt regard to any thing but the Bible, as far as I can underſtand it, according to the very ſame rules by which I ſhould endeavour to underſtand any other ancient hiſtory. To his judgement they are ſubmitted. If the ſecond edition of this Eſſay may happily prove an occaſion of making the doctrines of revelation better underſtood and better reliſhed, and the duties it ſo powerfully enforces better practiſed, it anſwers the warmeſt wiſhes I have about it.

I am ſenſible, that, by my diſtance from the preſs, a great many faults crept into the firſt edition. I believe, they have been carefully corrected in this.



ROUTES of St. PAUL'S Five Apostolick JOURNI

I^st. Journey

begins Anno 14 and ends Anno 48.

Antioch in Syria
Seleucia
Salamis
Paphos
Perga in Pamphilia
Antioch in Pisidia
Iconium
Lystra
Derbe
Lystra
Iconium
Pisidia
Perga
Attalia
Antioch in Syria
Phœnicia
Samaria
Jerusalem
Antioch in Syria

II.^d Jou

begins Anno 50 a

Rest of Syria
Cilicia
Derbe
Lystra
Iconium
Phrygia
Galatia
Troas
Samothracia
Neapolis
Philippi

30

30

15

20

AN

ESSAY

ON

The ſeveral Diſpenſations of GOD to Mankind, as they lie in the Bible.

IN order to give a diſtinct account of the various methods in which God has extraordinarily diſcovered himſelf to mankind (which have been fitly enough called his diſpenſations towards them), it will be neceſſary to begin with that which is the firſt, and which naturally leads to all the reſt.

The methods in which God hath extraordinarily diſcovered himſelf to mankind, as they will chiefly fall under the preſent conſideration, are thoſe methods by which he has conveyed farther knowledge to mankind than they could arrive at by the bare uſe of

the natural powers he has given them. For though all thoſe doctrines, precepts, examples, and motives, which are contained in the Bible, are matters which God has conveyed the knowledge of to us in an extraordinary manner; yet I ſhall not generally conſider ſuch of them as we might have acquired the notices of by the uſe of our own rational faculties, but only ſuch as were above our diſcovery, and are therefore to be conſidered as a revelation from God, for the matter, as well as the manner of conveying them to us. I call them *extraordinary* diſcoveries, for want of a better word to expreſs my meaning; *immediate*, which ſome have uſed, not being a proper word to this purpoſe, ſince it reſtrains theſe diſcoveries to thoſe which, in a larger or ſtricter ſenſe, may be ſaid to have been immediately made by God to the perſon or perſons to whom he made them; whereas I would take in ſuch diſcoveries as he has made by the mediation of angels or of prophets, or ſuch diſcoveries as have been conveyed down to others, from thoſe to whom they have been either mediately or immediately made. All theſe extraordinary diſcoveries go under the name of Revelation; and by that term I ſhall for the future generally expreſs them.

The firſt of theſe diſpenſations every one will preſently ſee muſt be the ſtate in which God created our firſt parents, and which is known

known by the name of the State of Innocence, or of the ſtate before the fall.

And in this ſtate itſelf it will be neceſſary to conſider what was previous to any revelation from God to them; at leaſt, what was previous to any ſuch revelation in the order of things (however it might be in the order of time), before we conſider ſuch revelation.

For though it does not neceſſarily reſult from the nature of God, or of man, that God ſhould make extraordinary diſcoveries of his will to mankind; yet it neceſſarily reſults from the nature of both, that when God gave man underſtanding, will, and active powers, he muſt make man ſubject to a rule, in order to direct his choice and conduct.

For whatever neceſſarily reſulted from the make and frame of that nature which God had given man, and the circumſtances in which God had placed him, would be that rule to him.

Thus the rule of ſelf-government, or temperance, would immediately appear to him; becauſe an improper indulgence of his appetites (or intemperance) would appear to be quite contrary to his make and frame: for his make and frame plainly required him to yield to his appetites, where he ſaw that yielding to them was for his preſervation, and the regular propagation of the ſpecies;

not where they would be to his or their hurt or deſtruction.

Thus alſo, if he found himſelf ſurrounded with other creatures, even that were of an order below him, he muſt ſee, that if they were endued with powers of feeling pleaſure and pain, he ought not to deprive them of pleaſure, or inflict pain unneceſſarily. And if he was ſo happy as to find other creatures of the ſame rank with himſelf about him, he muſt ſee, that they having rights as well as he, he ought not to infringe them; and that, as his own happineſs or miſery would be increaſed by theirs, he conſequently owed them a conſtant and perpetual good-will.

And when he once came to conſider, as he ſoon muſt, that there was a Being ſupremely powerful, wiſe, and good, to whom he and all other beings owed their exiſtence; unleſs he would ſuppoſe, that there were effects without a cauſe, which is the higheſt contradiction; he muſt immediately conſider temperance not only to be due to himſelf, and benevolence to others, as they flow from his own frame and make, and the circumſtances in which he was placed, but as what was thereby expreſſed to be the will of his Maker, who had given him that frame and make, and placed him in thoſe circumſtances: and therefore muſt conſider temperance and bene-

benevolence as due to himſelf and others, by virtue of the law of his Maker.

And he muſt then likewiſe preſently ſee, that the higheſt veneration, gratitude, obedience, ſubmiſſion, and reſignation, were univerſally, conſtantly, and perpetually to be paid to ſuch a Being, as long as his own exiſtence continued.

Theſe reflections therefore either aroſe in the minds of the firſt man and woman, or at leaſt would have ariſen in their minds on the leaſt attention, if they were not anticipated by revelation. But as revelation does not give us an account of any ſuch anticipation, it does not ſeem likely that in fact there was any ſuch thing; ſince God does nothing in vain in the moral world any more than in the natural, and therefore is not likely to have revealed that to our firſt parents, which they might eaſily have come to the knowledge of without any revelation.

Whenever theſe reflections aroſe in their minds, it would alſo occurr to them, that the law which God had given them, as reſulting from his will who had given them ſuch a frame and make, and placed them in ſuch circumſtances, was ſo perfectly adjuſted to their nature and ſituation, that it was right and fit for them to regulate their temper and conduct by it; and not only from the reaſon and fitneſs of things, but to be thereby as

happy as the ſtate they were placed in would allow, or as happy as they could be in any given circumſtances, as long as their being continued; and that therefore, if they deviated from this rule, they would loſe the advantage that attended the obſerving it, and meet with ſome inconveniences that attended the departing from it: ſo that theſe advantages and inconveniences may be conſidered as the natural ſanctions of the law of nature.

But, beſides the happineſs that would reſult from obſerving this law, it was highly ſuitable and congruous, that a reaſonable being, who came innocent and perfect out of the hands of God, ſhould be placed in additional circumſtances of dignity and felicity. He had no other father but God [1]. He was created in his moral image and likeneſs: he was therefore his ſon by creation [2]: and, whilſt he preſerved his duty and obedience, it was fit he ſhould be placed in a ſtate that became ſo high a relation; or, more particularly, that he that reſembled him in his moral, ſhould alſo reſemble him in ſome of his high natural perfections; namely, dominion and immortality, and in the glory and bliſs that ſhould accompany or reſult from them.

And ſo we find he did, from poſitive expreſſions, or from plain hints in Moſes's hiſtory.

ſtory [a]. Particularly, we find that God bleſſed him, and placed him in a moſt pleaſant fruitful garden [b], free from toil, care, and vexation, with dominion over the works of God's hands, and clothed with a glory [3] (as a proper badge of his high relation to God, and of the power and dominion God had given him), and veſted with a body capable of immortality by means of the tree of life, as we ſhall ſee preſently. All this was conferred on him as an inheritance that was very ſuitable to an earthly ſon of God [4].

In this ſenſe and meaning is Adam called emphatically "a ſon of God [c]," and not barely as God created him, for ſo he did all things; or as he created him a living ſoul, or a being endued with rational powers, for ſo he did all angels, bad as well as good, and would there-

[a] Moſes's hiſtory.] That Geneſis was written by Moſes is the received opinion; and I ſhall therefore quote it as his in the ſequel. But the doubts that may be raiſed againſt that opinion, without the leaſt prejudice to the ſacred canon, may be ſeen in the Diſſertation, No. V.

[b] Pleaſant and fruitful garden.] This garden was in Eden, a country in Chaldea, Iſa. xxxv. 12. Ezek. xxvii. 23. Eden ſignifies pleaſure; whence the Grecks name pleaſure Ἡδονὴ. But Eden ſignifies the garden itſelf, in the Rabbinical writings. The LXX call it Paradiſe, from the Hebrew word *Paraaiſe*, which ſignifies "an orchard."

[c] Luke iii. 38.

fore be the Father of the one as well as the other.

God, who, as the tender Father of our firſt parents, had given them ſuch additional circumſtances of dignity and felicity, cannot be ſuppoſed to have been wanting in any thing that was neceſſary for their ſubſiſtence and comfort; and therefore, as it might be very neceſſary to ſupply their want of experience with a law about their food for their own preſervation, and about marriage for propagating the ſpecies, we meet with an account of the firſt, Gen. i. 29. ii. 9. and of the ſecond, chap. ii. 22, 23. It is highly probable too, that they were endued with a language at once [5], which could not have been formed by themſelves in many years; and yet we find that God gave them the law of food and matrimony by language, together with other diſcoveries of his will [d]; and that Adam gave names to the fowls of the air, and to the cattle, and wild beaſts of the field [e]; and alſo that the man and the woman converſed with God, with the ſerpent, and with one another [f]. Nor can God, who ſo kindly provided every thing elſe for their happineſs, be ſuppoſed to have been wanting in this reſpect. For without a language, what ſociety or comfort

[d] Gen. i. 28. ii. 16—19. iii. 8—12, 14—22.
[e] Ibid. ii. 19, 20.
[f] See the places juſt quoted, and chap. iii. 1—6.

could

could there poſſibly have been between the firſt pair, or between them and their deſcendants?

However, though Adam was created a rational being, innocent or perfect, and placed in the happy, bliſsful, and glorious circumſtances I have mentioned, yet he could not poſitively aſſure himſelf how long his being, or theſe happy, bliſsful, and glorious circumſtances, would laſt, or that he ſhould have any conſiderable term in them granted to him: for Being itſelf was what he had no right to, nor the additional degrees of bliſs and glory, which attended it; nor had he any right to the continuance of either. Here therefore a farther revelation was moſt of all wanting, in order to his receiving a proper threatening and promiſe, the moſt powerful motives to obedience. God was accordingly pleaſed to give them to him, and to let him know, that, though his life was but terreſtrial and animal, and therefore corruptible, yet it ſhould be continually reſtored and preſerved (together with the dominion, glory, and bliſs, which accompanied it), in caſe he continued perfectly dutiful and obedient, by means of "the tree of life [6]," which was one of the trees of the garden that God had given him for food[s]: but that, on the other hand, he would certainly loſe all by yielding to his

[s] Gen. ii. 15, 16.

appetites

appetites and paſſions, inſtead of obeying the law of God; and particularly, if he ſhould but taſte of "the tree of knowledge of good "and evil," which may not be improperly called the tree of death [7].

There can be no manner of doubt but that our firſt parents underſtood that the tree of life was of a ſanative and reſtorative nature. But it was not poſſible for them to hope to be reſtored and preſerved by it againſt ſin as well as againſt natural decays: they might therefore indeed expect, that it would preſerve them if they continued innocent; but they muſt conclude, that if they ſinned, either they, or the tree, or its virtue, would be removed from each other. Nor can there be much more doubt but they underſtood, that the tree of knowledge of good and evil was of a noxious and deadly nature, which would diſorder and hurt them, and ſooner or later bring death upon them. And could they imagine that would not be the caſe, if they violated any other precept which God had given them as well as this prohibition? Could they be ſo ſtupid as to think, that this additional penalty, or one of equal ſeverity, would not attend the breach of the laws of their nature (over and above ſuch lower penalties as would neceſſarily reſult from the breach of thoſe laws), as well as the high

high penalty that was annexed to the breach of this revealed prohibition? Would they not ſuppoſe, that a Being of impartial juſtice would certainly puniſh every crime in proportion to its guilt; and that therefore, if they violated any other command that was of the like or of greater clearneſs and importance, he would puniſh it with the like or with greater ſeverity? Life therefore could only be underſtood to attend perfect virtue; and death, or ſome equal puniſhment, muſt have been underſtood to follow every equal inſtance of diſobedience and vice. So that this promiſe and threatening, which was a part of the law of food, muſt not barely be conſidered as a ſanction of that particular law, but as a revealed and additional ſanction to the whole law of nature, and deſigned as a farther and more powerful enforcement of obedience to it.

But notwithſtanding that Adam was thus a ſon of God by creation, derived from him ſo as to have no other father, reſembling him in his moral perfections, and having an earthly dominion, in an animal body covered with a glory, together with a terreſtrial bliſs and immortality, as his inheritance (the laſt of which was made known to him by revelation, on condition of his obedience, with a threatening of death on diſobedience); yet by crimi-

criminally indulging his appetites in compliance with the temptation of the devil, in eating the forbidden and noxious fruit, inſtead of continuing the ſon of God, or, in other words, inſtead of continuing to be like God, and to obey him, and ſo to have any right to this earthly inheritance himſelf, or to tranſmit it to his poſterity, he forfeited it, became a child of the devil [8], whom he imitated and obeyed, and brought a curſe (the portion of the children of the devil) upon himſelf and all his deſcendants; namely, inquietude, toil, care, and vexation, by the curſe on the ground, and at laſt death [h]. For being no longer himſelf in the image or likeneſs of God, he begat not men in that image or likeneſs (or ſons of God, and heirs of life, bliſs, dominion, and glory), but "in his "own likeneſs, after [i] his image [9];" "ſons "of men [10]," as they are called, Gen. vi. 1. and "heirs of the curſe [k]." As Adam and Eve were driven out of paradiſe, were ſtripped of their glory, and of the bliſs and dominion it was the badge of, and became immediately ſubject to ſtrong appetites and paſſions, to inquietude, toil, care, vexation, and particularly to diſeaſes and death,

[h] Gen. iii. 17, 20. [i] Ibid. v. 3.

[k] See a like expreſſion, 1 Sam. xx. 31. xxvi. 16. Pſal. lxxxix. 11. according to the marginal rendering.

by being debarred from the tree of life; ſo all their children were born out of paradiſe, without any of the glorious and bliſsful circumſtances that their parents were at firſt inveſted with, and ſubject to all the unhappy circumſtances which they either felt in themſelves or from things about them.

As God had given the hopes of an immortal life and happineſs to our firſt parents on their obedience, and threatened them with death on their diſobedience, in order to give them additional motives to perſevere in their duty; the devil, that wicked and ſubtle ſpirit, tried to turn the promiſe and threatening to a quite contrary purpoſe; and tempted them, by repreſenting to them, that that ſtate of happineſs, though great and deſireable, and promiſed to be continued, yet was not promiſed but on condition of obedience, and was therefore but precarious: that it depended not only on their obedience, but on the perpetual uſe of the tree of life; and that death was threatened on diſobedience, by which all would be irrecoverably loſt: that what was wanting, therefore, to make them compleatly happy, was to know how they might indefeaſibly poſſeſs the good they enjoyed, and how they might certainly avoid the evil with which they were threatened: that eating of

[1] The devil, that wicked and ſubtle ſpirit.] See Note [11].

the tree of knowledge of good and evil would furniſh them with that knowledge; and that it being deſigned by God to be that to their minds that the tree of life was to their bodies, they would, upon taſting it, "become like "God," knowing the means by which they might ſo aſſure themſelves of the good they poſſeſſed, as to be out of all reach of the evil with which they were threatened; the way in which God himſelf that made them, and who had placed them in theſe bliſsful and glorious circumſtances, poſſeſſes the one, and is ſecured againſt the other. When they firſt hearkened to this propoſal, they fell; for here luſt was fully conceived and indulged: they no longer ſubmitted and reſigned themſelves to God's diſpoſal, but preſumptuouſly affected a ſtate infinitely ſuperior to that in which he had placed them, and inconſiſtent with it, and indeed with the very notion of a created being. The ſtate in which God had placed them was a ſtate of trial: and a dependent ſtate muſt be the ſtate of every being who derives exiſtence from another. And having once fully indulged their vain and high ambition, they eaſily fell into a compliance with the means propoſed; the only means that offered for gratifying it; and could then even ſuffer themſelves to be ſo far deluded (for reaſon and paſſion riſe and fall in proportion to each other) as to eat of the fruit, on being

being told, that God had not forbidden them that tree; though they knew moſt aſſuredly, that God had not expreſſly forbidden them any thing elſe: and moreover, ſeeing it to be "a tree good for food, and pleaſant to the "eye," as well as "a tree to be deſired to "make one wiſe; the woman took of the "fruit, and did eat, and gave to her huſband, "and he did eat [1];" which, being the overt-act of diſobedience, is ſaid to be the firſt tranſgreſſion; though it was but the conſequence of that luſt, fully conceived and indulged, which properly and ſtrictly was ſo.

No doubt can be made, but that this vigilant and malicious ſpirit, who conſtantly lies in wait to deceive, and who renewed his temptations to the ſecond Adam after the ſtrongeſt repulſes, would ſoon have repeated them to the firſt Adam after this eaſy victory. And nothing leſs was to be expected, than that, after he had ſeduced him and his wife to an act of moſt preſumptuous diſobedience, in order to gratify a low appetite of their body, and a high though vain ambition of their mind, he would ſoon have fallen in with the ſuſpicions and diſtruſt of their guilty thoughts, and have tempted them to deſpair of ever obtaining mercy from their offended Maker;

[1] See the Diſſertation, N°. I.

thereby

thereby effectually to prevent all attempts to return to their duty.

In this deplorable condition, God was pleaſed to give them ſome hopes of his mercy, in order to prevent the farther attempts of the devil, and the fatal conſequences of their deſpair; the common, though not the reaſonable or neceſſary, attendant of guilt. God was pleaſed to give them theſe hopes ſeveral ways. 1. By ſentencing the ſerpent, who was the author of all this ſin and miſery, before he ſentenced them [11]. 2. By letting them ſee, that though, by their being ſentenced immediately after the ſerpent, they were to die, yet that they ſhould be continued for ſome time as the parents of a future race. 3. By giving them the promiſe, that ſome one or more of the woman's ſeed ſhould bruiſe this very ſerpent's head ("thy head [m],") who had beguiled them; that is, ſhould deſtroy the policy and ſtratagem of this very ſerpent, who had by his ſubtlety brought miſery and death upon them and ſuch as ſhould deſcend from them. 4. By the preſence of God ſtill continuing with them, though probably at the entrance of Eden, in order to bar the way to it and to the tree of life, while men continued in this mortal ſtate [n] [12]. 5. By preſerving Eden and the tree of life. For if an

[m] Gen. iii. 15. [n] Ver. 24.

entrance

entrance to them was to have been barred for ever, they would have concluded, that Eden and the tree of life would have been deſtroyed rather than continued, though thus barred againſt them. 6. By appointing ſacrifices; if God was pleaſed to appoint them [13] about this time, as many learned men think, and with great probability. For on that ſuppoſition one can ſcarce help farther ſuppoſing, that God told them, that if they would ſacrifice an animal, in humble acknowledgment of their having forfeited life, and being at that moment juſtly liable to death, without recovery; the penalty denounced on breaking the law; and which they would now have reaſon to dread the more, from ſeeing the dying agonies of the animal that was ſlain in ſacrifice; and if they would for the future act ſuitably to ſuch an acknowledgment, by yielding ſincere, though imperfect, obedience to the law they were under, he would accept their offering, and receive them to his favour; and give them a viſible ſign of it, by devouring their ſacrifice with a fire proceeding from himſelf, whilſt they ſhould ſtand by unhurt, and behold a glory mildly and benignly ſhining on them: whereas the fire proceeding from him ſometimes devoured the wicked; as Lev. x. 2. Numb. xi. 1—4. xii. 42, 45, 46. xxxv. 16, 41—47. And finally, God gave them farther hopes of his mercy, by making it a

part of the ſentence, that God would "put "enmity between the ſeed of the ſerpent and "the ſeed of the woman."

But notwitſtanding this gracious intimation, which was not only a promiſe to deſtroy the policy of the ſerpent, but implied a command to be more watchful againſt his arts and wiles, more vigorous in reſiſting all his temptations, and to be at conſtant war and enmity with all that ſhould afterwards become his ſeed (that is, ſhould imitate and obey him); I ſay, notwithſtanding this gracious intimation, yet Cain, the firſt-born of human race, inſtead of reſiſting him, preſently became a liar and a murderer, as that wicked ſpirit, his father, had then begun to be; and that, notwithſtanding God's gracious admonition and caution to the contrary [p]: whereby Cain plainly rejected the hopes which this firſt promiſe made to mankind ſhould have kept alive in his mind, and which ought to have animated his whole conduct. He had therefore a peculiar curſe inflicted on him [q]; and

[p] Gen. v. 6, 7.

[q] A peculiar curſe inflicted, Gen. iv. 12.] The ground that Cain tilled was put under a peculiar curſe of barrenneſs. His poſterity partook in that curſe: this is intimated in the following verſes, by telling us, that Cain and his poſterity quitted the manner of living like huſbandmen

and was at the ſame time driven out from the face or preſence of God[r] [14]. Cain having, by the contempt he expreſſed of the firſt promiſe, and other kind intimations of mercy, and of God's gracious admonition to him, and by the wicked temper he perſiſted in, rendered himſelf utterly unworthy of any of his farther gracious communications. On his baniſhment from the preſence and family of God [15], Cain became the head of the family which the devil ſet up in the world [16]. This family came alſo under one part of the curſe of the ſerpent; namely, that God would "put enmity between the ſeed of the woman "and the ſeed of the ſerpent."

For God gave the woman "another ſeed," even Seth [17], inſtead of righteous Abel, whom Cain ſlew[s].

The family of this patriarch continued to be the "family of God," and was underſtood and taken to be ſuch, when his deſcendants became numerous; being "called by the "name of the Lord," as the marginal reading is, Gen. iv. 26. or "the ſons (or children) of

bandmen and tillers of the ground, and betook themſelves to be graſiers, muſicians, and artificers, Gen. iv. 17—23. Sanchoniatho ſays, that they betook themſelves to fiſhing and navigation, from the great barrenneſs of the ground, and the unfriendlineſs of the ſeaſons.

[r] Gen. iv. 12, 14, 16. [s] Ver. 25.

"God," Gen. vi. 1. not only as they paid that obedience to the law of their nature, and to ſuch other laws as were immediately revealed to them, as was due to the laws of a Being ſupremely powerful, wiſe, and good, who created and preſerved them, and was kind, tender, and indulgent towards them; and as they imitated him in purity, juſtice, and mercy; but as they might have formed inferences and hopes, that ſince they obeyed him, and became like unto him, though they were not born to the inheritance of a ſon of God, &c. (a right which Adam had forfeited for them as well as for himſelf), yet God would not fail to adopt them to ſome ſuitable inheritance after death [18], which they ſaw muſt be every man's lot; though without knowing ſo fully what that reward or inheritance ſhould be. So that, as God was the God and Father of Adam in innocence by creation, it was alſo expected, that he would by adoption [19] become the God and Father of every one after the fall who ſhould imitate and obey him. Whence it came to paſs, that God and Father, or terms that imply them, as ſons or children of God, are promiſcuouſly uſed even in this part of ſacred hiſtory, while the notions of Divine adoption were but faint and languid. Theſe terms of God or Father, or terms that imply them, as

as ſons or children of God, are ſometimes ſet in oppoſition to the "ſeed of the ſer-"pent [20]," and at other times to the "children of men [21]," who are heirs of death.

However, to give them a more aſſured and lively notion of their adoption, God ſaw fit, after that Enoch, the ſeventh from Adam [22], had directed his courſe of life according to God's will, through the faith of a future reward (as the author of the epiſtle to the Hebrews aſſures us [t], and had been a prophet and inſtructor of others [u] [23]; God ſaw fit, I ſay, "to take him;" to aſſure all that walked with God of a future ſtate of reward and happineſs in ſoul and body [24].

Such in the family of Seth as acted up to the law of their nature, and to ſuch farther rules as God had given to Enoch, or any others, and by them to the reſt of mankind, animated by the ſame faith and hope, "be-"lieving that God was, and that he was a "Rewarder of them that diligently ſought "him," pleaſed him, and were accepted by him [x].

For though, theſe diſcoveries being very general and indeterminate, the reaſonings of

[t] Heb. xi. 5, 6. [u] Jude 14.
[x] Heb. xi. 4, 5, 6, 7, 12.

their faith could be but weak and doubtful too; yet their faith bearing a proportion to the matter, and the indiſtinctneſs of the revelation, muſt render them equally acceptable to God, as a faith of greater ſtrength and efficacy might render others, if it bore but the ſame proportion to any clearer diſcoveries he ſhould afterwards vouchſafe them. And if the virtue and piety of theſe early patriarchs, though animated by fainter hopes of a future reward, was equal to a virtue animated by ſtronger hopes in after-times; in that caſe, their virtue and piety muſt be at leaſt as acceptable to God as that of the later Patriarchs, of Jews, or of Chriſtians, in the other caſe.

About the time of Noah, theſe two families, namely, of God and of the devil, which were to be at perpetual enmity, and were ſeparated from each other by God's expreſs order [y], as well as by the interpoſition of his providence [z], yet mingled again; appetite prevailing againſt the appointment of God. "For "when theſe ſons of God ſaw the daughters "of men, that they were fair, they took them "wives, of all which they choſe [a]."

From theſe intermarriages, which God had forbidden, corruption and violence ſpread

[y] Gen. iii. 15. [z] Ibid. iv. 11, 12, 14, 16.
[a] Ibid. vi. 2.

over

over the face of the whole earth. And what leſs was to be expected from intermarriages ariſing from the heat of luſt, which had overcome the fear of God and all regards to his promiſes and commands, but a gigantic race, men of uncommon ſize and ſtrength, uncultivated by the principles of reaſon and revelation, by which alone the appetites and paſſions of health and vigour are to be controuled [b]? So that Noah, who perhaps was the only perſon that had kept free from this fatal mixture, and the unhappy conſequences of it, was the "only righteous or ſincere perſon [c]." Whereupon God reſolved to ſweep away this impious race of men with a flood, and to cleanſe the earth from their corruption and violence; preſerving none but Noah and his family alive, by whom, as the pure race of Seth, he would people a new world.

For the ſake of the ſingular piety of this good man, God ſeems to have bleſſed mankind immediately after the flood, ſo far as to have removed part of the curſe, by taking off the greater ſterility of the ground; the great frequency of blaſts, murrain, and peſtilence; the great perverſeneſs of the ſeaſons; by making mankind more fruitful than their antediluvian anceſtors; and by reſtoring them

[b] Gen. vi. 4. [c] Ver. 1.

to a greater degree of dominion over the brute part of the creation than they had had ſince the fall. All which was confirmed by a covenant, that " he would not renew his curſe " on the earth any more[25]," either by the inclemency of the heavens, by the barrenneſs of the earth, or by the total deſtruction of it; and alſo by a covenant with every living creature, that, in compenſation to them for being in this greater degree of ſubjection to mankind, " he would not deſtroy them or " the earth any more." He alſo gave them a new law of food, allowing them to eat fleſh, provided it was not raw or bloody [d].

This covenant was in itſelf a great bleſſing [26]; but yet might be underſtood to be a much greater, as it might be apprehended to be a pledge of a very ſuperior covenant that God deſigned in a few ages after to make with mankind; when he ſhould expreſſly promiſe to recover good men from death, the far more bitter part of the curſe that ſtill remained behind, and expreſſly entitle them to everlaſting life.

This ſeems to have been intimated by Noah, in what he ſays prophetically of Shem;

[d] See Gen. ix. 10, 11, 17—20. compared with chap. v. 29. viii. 20, 21, 22. ix. 1, 2, 3, 7, 9—18. See Dr. Sherlock's More ſure Word of Prophecy, p. 87—119.

promiſing

promiſing a farther and peculiar bleſſing, when he bleſſes Jehovah, "the God of Shem[e] [27]." God's being the God of Shem muſt denote a farther bleſſing than any that had been granted by God to Noah and his ſons in general, or to Japheth in particular, the eldeſt of them. For being the God of Shem, is being the Father of Shem. And the inheritance that God, conſidered as a Father, is ever ſaid in ſcripture to give to any of his ſons, is life; unleſs it be when it relates to the adoption of Abraham and his poſterity to ſome earthly inheritance, to which they had no right by birth or acquiſition, or any other way than by Divine donation; but ſtill withal an inheritance, which will be ſhewn hereafter to have been the pledge of a better.

On the other hand, the unbelieving and diſobedient part of the family of Noah, which was Ham and his deſcendants, particularly Canaan, ſeem to have renounced their ſhare in the bleſſings that belonged to the children of God; refuſing to obey the order that had been given them to diſperſe [28]; and to have become "the family of the devil;" and accordingly to have been marked out as ſuch by the curſe of God in many remarkable inſtances, as had been the caſe of Cain before

[e] Gen. ix. 26.

the

the flood[f]. Theſe inſtances of God's ſevere vengeance were ſometimes neceſſary to prevent ſuch unhappy mixtures between theſe two families as had brought on the flood, and were, in their natural tendency, motives to repentance: and if they had not that effect, yet muſt have rendered the juſtice of God, in any future puniſhment, the more conſpicuous, and at the ſame time have confirmed the children and family of God in their faith and obedience. Under this head, to ſpeak of them once for all, may be ranked the confuſion and diſperſion of Babel, the deſtruction of Sodom, the plagues of Egypt, the extirpation of the ſeven nations, &c. And it deſerves our obſervation, that as temporal protection and bleſſings were pledges of a future inheritance to the children of God, ſo temporal curſes and judgements inflicted on the ſeed of the ſerpent were notices to them, that they had forfeited all title to a future inheritance; and that all that remained for them was, to recover it by repentance.

Notwithſtanding this univerſal deſolation by the flood, in nine generations, the knowledge and worſhip of the one only true God, and all virtue, had in a manner forſaken the earth; and the world, apoſtatizing from their

[f] Gen. iv. 11—22. Wiſdom xii. 11.

Maker,

Maker, became worſhipers of the devil and falſe gods. As the worſhip that had been paid to the true God was paid to him very much under the notion of a Father; it ſeems highly probable to me, that the firſt worſhip of the devil might be introduced under the ſame; ſince falſe religion, eſpecially at the firſt, would certainly have a near ſemblance of the true: and it has been an antient and common obſervation, that to ape God has been the conſtant affectation of the devil. Every one knows that Jupiter was called Pater. And the Phallagogia, an idolatry thought by many learned men to be extremely ancient, gives great countenance to this opinion; eſpecially if a notion which Spencer quotes and countenances be juſt (and which ſeems highly probable), that circumciſion was appointed, among other reaſons, to obviate this idolatry [g]. But whether this particular notion be juſt or no, yet it is certain, that idolatry was ſo general, that even the family of bleſſed Shem was not entirely free from a lower kind of it; they worſhiping images, or Teraphim, together with the true God [h]. However, God winked at this, ſuffering their manners, without ſending any meſſenger to reclaim them.

[g] See Spencer, de Leg. Hebr. Rit. lib. I. cap. iv. ſect. 3.
[h] Gen. xxxi. 19. Joſh. xxiv. 2.

But,

But, ſoon after this idolatry began, God called Abraham out of "Urr of the Chaldees," chooſing him (the fourteenth from Enoch, who probably was the only perſon that had kept himſelf free from it [i], as Noah had from the forbidden intermarriages) to be the head of God's family in the world by expreſs covenant; and in which he deſigned to preſerve the true religion [k] (conſiſting in a belief of, and in obedience and ſubmiſſion to, the one true God): and by the means of whoſe travels, diſtinguiſhed protection, and vouchſafements, he would give ſuch as were well-diſpoſed in Canaan and Egypt, and elſewhere, an opportunity to enquire after him [l].

From a regard to Abraham's ſingular and unexampled faith and obedience on the greateſt trials, God promiſed to "bleſs him [m] [29];" to "count his faith for righteouſneſs [n] [30];" and to "be his God [o] [31]. By theſe expreſ-

[i] Joſh. xxiv. 2. Nehem. ix. 7, 8. Joſeph. Antiq. lib. i. Maimon. in Miſn. Tom. 1. Treatiſe of Idol. c. i. ſect. 1, 2, 3.

[k] Gen. xviii. 19. N. B. Before the Reader goes any farther in reading the Diſpenſation of Abraham, he is deſired to read the Expoſition of ſeveral portions of Abraham's hiſtory, at the end of this firſt part of the Eſſay, N° V.

[l] Gen. xii. 17, 19. xiv. 18—21. xxi. 18. xxv. 3—7. xxvi. 6—34.

[m] Ibid. xii. 3. [n] Ibid. xv. 6,

[o] Ibid. xvii. 7, 8.

ſions

ſions it may appear, that God gave Abraham a promiſe to recover him from death, the remaining part of the original curſe, which had not yet been taken off to Noah; and confirmed the bleſſing implied in Noah's bleſſing Jehovah as "the God of Shem," by giving thus a deſcendant of his a title to everlaſting life in the paradiſaical Canaan (called "the heavenly"[p]), as the inheritance of an adopted ſon of God. Nor did he give this to Abraham and his deſcendants alone, but alſo to all the families of the earth that ſhould become his ſpiritual ſeed; that is, ſhould imitate him in his faith and obedience[q][32]: or, in other words of ſcripture, that "ſhould be "perfect before God" as he was; that is, ſhould live in a ſteady courſe of ſincere obedience, ſubmiſſion to God's providence, and reſignation to his future diſpoſal, from a firm belief of his protection, ſupport, and future reward. For this bleſſing was not to be confined to ſuch only as ſhould imitate him among the race of Shem, but to be expreſſly extended to any among the other families of the earth, even the moſt accurſed, that ſhould follow his example. However, Abraham was to have this ſingular honour, that of whatever family of the earth they were that ſhould

[p] Heb. xi. 16. [q] Gen. xvii. 7, 8. xviii. 18. xxii. 18. Rom. iv. 12, 16. ix. 9. Gal. iii. 9, 29.

imitate

imitate him, they ſhould not receive their title to this inheritance immediately from God as he did, but as "the children of Abra-"ham," or through Abraham, "who was the "father of us all [r]," (whether Shemmite or Canaanite, Jew or Gentile, male or female, bond or free [s]). "As it is written, A father "of many nations have I made thee, before "him whom he believed; even God, who "quickeneth the dead, and calleth thoſe things "which be not, as though they were." And, to give Abraham not only the promiſe of this inheritance, but alſo a promiſe of a pledge of it, God likewiſe promiſed to adopt his natural ſeed to an earthly inheritance, and his ſeed by Sarah in the fourth generation to the inheritance of Canaan (the delight of all lands), who had no other right to it but God's free donation [t]. God was pleaſed to repeat theſe promiſes to him on great occaſions, for the confirmation of his faith [u]. And, in order ſtill farther to encourage and ſtrengthen his faith and truſt in God, God was pleaſed to give him a name ſignifying the matter of his promiſe [x] [33]; and to appoint circumciſion as the ſeal of theſe covenants or promiſes [y]; or,

[r] Rom. iv. 16, 17.
[s] Gal. iii. 27—29.
[t] Exod. xiii. 5.
[u] Gen. xxii. 17, 18.
[x] Ibid. xvii. 5.
[y] Ibid. xvii. 1—15. Rom. ix. 4. Heb. xi. 13.

in

in other words, as a farther aſſurance of this adoption to an earthly as well as to an heavenly inheritance. And therefore circumciſion was enjoined to none but ſuch as were entitled to both theſe inheritances. So that, I think, circumciſion ſhould be conſidered as the badge of God's viſible family, or of God's ſons in Abraham's family by a double adoption, and of them only; or as a mark in their fleſh, and as a ſign and ſeal that God would give them the double adoption that he had promiſed them [34].

That Abraham might have the more ſtrong conſolation in the lively hopes of this double inheritance (and of one of them, namely, the earthly, as a pledge of the other, namely, the paradiſaical, called the heavenly), God was pleaſed at laſt in infinite condeſcenſion to confirm them by an oath [z]. And to the intent that the vigour of theſe hopes might be the better preſerved, on which their performance of the condition ſo much depended, and conſequently the performance of the promiſe on God's part, God ſaw fit to repeat theſe promiſes (which he had ſo ſolemnly confirmed to Abraham) to Iſaac, and to Jacob afterwards [a]; heirs together with him of the ſame promiſe [b].

[z] Gen. xxii. 16.
[a] Ibid. xxvi. 34. xxvii. 29. xxviii. 4, 13, 14.
[b] Heb. xi. 9.

Abraham, Iſaac, and Jacob, and their deſcendants, being the firſt family of all the families of the earth that received any expreſs promiſe, that God would "bleſs them," by removing all the curſe, and reſtoring the original bleſſing; that he "would count their "faith for righteouſneſs," and "be their "God;" or, in other words, that he would be their Father, and that they ſhould be his children; "theirs was the adoption, the pro-"miſes, and the covenants, and the inheri-"tances [c];" hence it is that God calls Iſrael, or the children of Iſrael (the deſcendants of Abraham), his ſon, and his firſt-born [d]: Iſrael and his ſons being adopted to Canaan, the inheritance of the firſt-born; while Iſhmael had only Idumea, and Eſau only Mount Seir, for a poſſeſſion [e].

And hence it is that God is alſo the Father of all Abraham's ſpiritual ſeed: "the ſeed" (or people) "that was to be born;" or "the "ſeed that was to ſerve him, and that was "to be accounted to him for a generation [f]. God having adopted them from being the children of men, and of the devil, heirs of death and the curſe, to the paradiſaical or heavenly inheritance, by his free grace, in

[c] Rom. x. 4. Heb. xi. 8, 13. [d] Exod. iv. 22.
[e] Deut. xi. 5. [f] Pſal. xxii. 30, 31. xxiv. 6.

Chriſt

Chriſt Jeſus our Lord, as children of Abraham, who is the heir of this new world [g], and "the father of all the faithful [h]."

Abraham being the firſt to whom this bleſſing was expreſſly promiſed after the curſe that had been pronounced on the fall, "bleſſing and curſing" are afterwards often uſed in ſcripture as terms equal to life and happineſs, and to miſery and death [i]; and always ſignify theſe in part, if not in whole.

This bleſſing is expreſſed in other words of ſcripture, as "forgiving," or covering, or "not imputing ſin [k];" and "counting faith "for righteouſneſs [l]:" and in the New Teſtament it is called "juſtifying [m]." The reaſon of theſe expreſſions is plain, ſince whoſoever is "rectus in curia" is intitled to all the privileges and advantages that belong to the juriſdiction of that court; or rather to all the privileges and bleſſings which belong to the ſubjects of that kingdom which erects or conſtitutes that court.

[g] Rom. iv. 13. [h] Ver. 16, 17. Gal. iii. 27, 28, 29.
[i] See Deut. xxvii. 14, 26. and xxviii. 2—14. Matt. xxv. 34. Rom. iv. 9. Gal. iii. 8, 9, 10, 12, 14.
[k] Pſal. xxxii. 2. [l] Gen. xv. 6.
[m] Rom. iv. 3. Gal. iii. 8.

NOTES

ON THE

Foregoing ESSAY.

NOTE (1).

"HE had no other Father but God." It is here aſſerted, that God was the Father of Adam. It may be proper on this occaſion, to conſider in how many ſenſes God is ſaid to be a Father in ſcripture; and under one of them, we ſhall ſee, in what ſenſe he is particularly ſaid to be the Father of Adam. God is ſaid to be a Father in ſcripture:

I. As he is the Creator, 1. of all things, and gave them being. So St. Paul, when he ſays, "To us there is but one God," immediately adds, as a deſcription of him, "The Father, of whom "are all things." So likewiſe, Eph. iv. 6. "One "God and Father of all." This is the ſignification of the word in its utmoſt extent, reaching to

things rational and irrational, animate and inanimate. 2. As he is the Creator of all rational beings: Thus Eph. iii. 15. "The Father — of "whom the whole family in heaven and earth "is named." So God is alſo called, "The Father "of ſpirits," Heb. xii. 19. And thus we are called "his offspring," Acts xvii. 29. But though both theſe ſenſes are more extenſive than any other uſed in ſcripture, yet they occurr but very rarely. 3. As he is the Creator of all rational beings, who have no other father but himſelf, their Creator, and reſembling him in virtue, are poſſeſſed of dominion, bliſs, glory, and immortality. Such are the angels; who are therefore called "Sons "of God," Job. i. 6. xxxviii. 7. and Dan. iii. 25. "Nebuchadnezzar ſaw four men looſe. —— And "the form of the fourth," ſays he, "is like *a* "*Son* of God;" i. e. like an angel, as the ſame perſon is ſtiled, ver. 28. And in this ſenſe it is, that Adam is called "a Son of God" Luke iii. 38. I ſay a Son of God: For Τιὸς, ver. 23, and that is underſtood in the 38th verſe, as well as in all the verſes between the 23d and the 38th, is without the article. And if Adam was a Son of God, God was the Father of Adam. St. Luke did not only learn from Moſes's hiſtory, that God immediately created Adam; ſo as that while others mentioned in that chapter had ſuch and ſuch for their fathers, Adam had no other father, but God; but muſt from thence infer, that coming immediately out of the hands of God, he reſembled him in virtue; and was farther informed from that hiſtory, that God created him "in his own Image;" Gen. i. 26. and placed him in a bliſsful garden, with the tree of life in it; and with dominion over all the works

works of his hands; and clothed with a glory, as a garment of dignity, the badge of his relation to God, and of all his felicity. See Note (3). So that there is all the reaſon in the world to conclude, that when St. Luke uſed this expreſſion concerning Adam; viz. that "he was a Son of God," he uſed it, in the full ſenſe, which I have given it. This may alſo farther be concluded from hence; that all, to whom God is ſaid to be a father in ſcripture (unleſs it be in the places, where his paternity is to be taken in the two firſt ſenſes, or in the ſenſe that will be conſidered next, and which are but very few), are ſuch only as have dominion, bliſs, glory, and immortality in poſſeſſion: or a right to them in reverſion. For this reaſon it is, that all the "Sons of the reſurrection are Sons of "God," Luke xx. 37. And from hence it is alſo, that "the image of God," in the Old and New Teſtament, generally, if not every where, ſignifies the repreſentation of God's dominion. See Gen. ix. 6. 1 Cor. xi. 6. 2 Cor. iv. 4. Coloſ. i. 15. See alſo to this purpoſe, Eccleſiaſtic. xvii. 3, 4. And from hence it is likewiſe, that princes are figuratively (a part being put for the whole) called "the Sons of God:" Eſpecially ſuch as exerciſe their dominion with juſtice and mercy, Pſal. lxxxii. 7. John x. 33—37. though they are not poſſeſſed of bliſs, glory, or immortality.

II. God is ſaid to be the Father of Iſrael; and calls Iſrael his firſt-born, Exod. iv. 22. having adopted him to Canaan, the inheritance of the firſt-born; to which he had no other right; while Eſau had only Seir for a poſſeſſion. But even when God became a Father to Iſrael in this ſenſe,

it was to assure him of his being ready to become a Father in an higher sense; viz. that which follows. For

III. God is said to be the Father of all, who being born "Sons of men," in their likeness, after their image (according to Gen. vi. 2.), strangers to God, and heirs of the curse, are brought by repentance to be renewed after the image of God, i. e. to imitate and obey God, to depend on his protection, submit to his providence, and to resign themselves to all his future disposals; and thereupon to have a right by God's adoption to immortality, bliss, glory, and dominion, as their inheritance, through a resurrection from the dead. These are called the adopted Sons of God, in opposition to angels and Adam in innocence, the created Sons of God, as mentioned before. In this sense it is that God is most usually called Father in the Bible; viz. an adopting Father; and that we are called his Sons: Sometimes under the notion of our being born (or begotten, as it should be always rendered) of God, James i. 18. 1 Pet. i. 3. 1 John iv. 9. v. 1, 4, 8, 18; "Not by corruptible seed, but by the Word of God, which liveth and abideth for ever:" Or under the notion of being "created by God through Christ Jesus "to good works:" Eph. ii. 10. iv. 24. 2 Cor. v. 17. Gal. vi. 15; in which there is a manifest allusion to God's being the Father of Angels and Adam, by creating them in the manner that I have just now mentioned: Or of being like to God, and renewed after his image; Gen. i. 26. 1 Cor. xi. 7. Rom. xii. 2. Colos. iii. 10. Eph. iv. 23. Tit. iii. 5. The compleat notion of an

adopted

adopted Son of God in Scripture always includes both theſe ideas: viz. Of being like God in diſpoſition, and of being intitled to the inheritance of a Son of God, from him: But, by a common figure, one of theſe is ſometimes put for the other: As when it is ſaid, "If Sons, then Heirs," Rom. viii. 17. Gal. iv. 7. And ſo on the other hand, when it is ſaid, that "our adoption is the redemption "of our bodies," Rom. viii. 29. Nor can it be ſuppoſed otherwiſe, than that likeneſs to God in diſpoſition always enters into the notion of a Son of God by adoption; ſince all adopted, as well as natural ſons, among men, are ever ſuppoſed to imitate the manners of the family, to which they belong: Inſomuch that in the Hebrew language, they are ſaid not only to be the ſons of the perſon whom they reſemble; as is plain in the caſe of the children of Abraham, of God, and of the Devil; of this World, of Belial, &c. but they are ſaid to be the ſons of the thing, to which they bear a ſimilitude or reſemblance; as is plain in ſuch expreſſions as theſe, which are frequent in Scripture; "Sons of ſorrow and affliction, ſons of peace, and "ſons of violence, ſons of thunder, ſons of wickedneſs, ſons of death, and ſons of perdition."

IV. God is ſaid to be the Father of our Lord Jeſus Chriſt, as he begat him (that is to ſay, a body for him) in the womb of the Virgin Mary, Luke i. 35. and as he begat him to univerſal and perpetual dominion, ver. 32, 33. And God is ſaid in a figurative ſenſe, to have begot him, "when he raiſed him from the dead;" becauſe then he, in the moſt public manner, declared to all men, by making him the firſt-fruits of them that

ſleep, that he had begot him in the womb of the Virgin Mary, to univerſal and perpetual dominion: I ſay, becauſe he then declared it as much, as if he had begot him that very day. Thus God is a Father by creation, adoption, and generation to a temporal, or an everlaſting poſſeſſion: And theſe are the four ſenſes in which God is ſaid to be a Father in ſcripture.

V. There is but one exception, that I remember; which is, that God is once in the New Teſtament called our Father, as he is our Teacher, Matth. xxiii. 9. "And call no man Father upon earth: For one is your Father, which is in heaven."

NOTE (2).

"A Son of God by creation." See note (1), the third head, of the firſt ſenſe in which God is ſaid to be a Father in ſcripture.

NOTE (3).

"Clothed with a glory." I will endeavour to prove, that Adam and Eve were clothed with a glory in Paradiſe, by ſhewing, 1. That they were clothed, when they were there. 2. That the garment they were clothed with, was a glory.

That they were clothed, when they were in Paradiſe, appears, becauſe "they were naked (before the fall) and were not aſhamed," Gen. ii. 25. And becauſe they became naked immediately after their fall, Gen. iii. 7, 10. It will follow therefore, that they had a garment or covering between theſe two periods.——And indeed if they had

had not, why is it ſaid, after they had eaten of the forbidden fruit, "that his and his wife's eyes "were opened, and they ſaw that they were "naked;" that is, deſtitute of the garment that had covered them? And which muſt have been a robe worthy of their high rank, and of their happy ſtate and, condition; and as I apprehend, the badge of them. God had ſhewn them the tree of knowledge of good and evil; and told them, that "in "the day they did eat of it, they ſhould ſurely "die." The ſerpent had told them, that if they would but eat of it, their eyes ſhould be opened, and "they ſhould be as God, knowing good and "evil:" i. e. knowing the means how to be indefeaſibly poſſeſſed of the one, and inviolably ſecured againſt the other; particularly againſt death, which had been threatened: An evil, which muſt for ever deprive them of all good. So God knows good and evil. But, ſays the hiſtorian, "When they had eaten "the forbidden fruit, ſo far was this vain, delu-"ſory, and impious promiſe of the Devil from "being made good to them, and ſo fully on the "other hand was God's threatening verified, that "their eyes were only opened (beyond what they "had been before), to ſee the evil and miſery "they had brought upon themſelves." All which was at once viſible to them, when they found themſelves ſtripped of the godlike robe that covered them: Which he expreſſes by their "ſeeing "themſelves naked;" a nakedneſs, that what they girt about their loins, could by no means hide. For to this purpoſe it is, that when God aſked Adam, "where he was;" even after they had made them aprons (or *coats to gird about them*),

them), he ſays in anſwer, "I hide myſelf, becauſe "I was naked". As naked (in Moſes's ſenſe of nakedneſs) after they had made themſelves aprons, as before; ver. 10, 7. Adam farther ſays, that "he was *afraid*." That it was a garment of his dignity (a badge of his dominion, bliſs and immortality), ſeems alſo to be plainly implied in this, that his fear proceeded from his nakedneſs; or from finding himſelf ſtripped of his garment: Otherwiſe I cannot conceive, how his nakedneſs ſhould make him afraid. On the ſuppoſition, that it was a garment of dignity (a badge of his filial relation to God), it is obvious how his being ſtrip-"ped of it, made him afraid. For he then muſt needs ſee, that God was not now his Father, nor he his Son; ſince he was ſtripped of the badge of that high relation. Moreover, Is not this implied in God's reply? Which I apprehend amounts to this, "How cameſt thou to be naked?" and ſo, to know that thou waſt naked? "Haſt thou eaten "of the forbidden tree?" Does not this imply, that God had told him, when he gave him that prohibition, or when he gave him that garment, that if they broke through this prohibition, they ſhould be ſtripped of that garment? This is the more probable, becauſe we find, that after their tranſgreſſion, God made them coats, of the ſkins of beaſts, not only to clothe them, but in order to ſhew them, to how low a ſtate they had reduced themſelves, by yielding to their appetites and paſſions againſt the plain reaſon of things. It held forth this ſad moral to them, that man being in honour without underſtanding, was like the beaſts that periſh.

Beſides,

Beſides, if a glory be, or it to be, in ſome ſort the garment of all the Sons of God, who is himſelf the Father of Glory; or rather, if their bodies are to be bodies of glory, whether they are ſons by creation, as the angels and Adam; or by adoption, as the ſaints; or by generation, as the Son of God, as the caſe certainly is; it ſhould ſeem highly probable, that ſince Adam's body was not a body of glory, as the bodies of all the other Sons of God are, or are to be; but an earthly body, made of the duſt of the ground; that the garment of dignity, that covered his earthly body, was a glory; ſince he alſo was a Son of God. Theſe are the chief hints, that we have of this matter from the Old Teſtament. But there are plainer references to it in the New. We find ſeveral expreſſions there, that refer clearly to this garment of glory. St. Paul tells the Romans, that "all men want it" (or are now without it), having ſinned. Πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, Rom. iii. 23. Caſtalio renders it juſtly: *Nam omnes peccaverunt, divinaque gloria carent.* And this is the *glory*, which St. Paul alſo ſays, "they all ſeek for," as well as "honour, and immortality, through a "patient continuance in well-doing," Rom. ii. 7. Or if the All there, relates to the Jews only, yet I know no other glory, that the Jews had any revelation of, before the goſpel, or could be ſaid to ſeek after. This garment of glory is the ſame, in ſome ſort, with the celeſtial Houſe, which St. Paul tells the Corinthians "he groaned after, when "the earthly houſe of this tabernacle ſhould be "diſſolved:" Not that he deſired "to be un-"clothed, and found naked (as Adam was, when he was ſtripped of this divine garment); "but

"clothed

" clothed upon" with this glory, 2 Cor. v. 1—5. But indeed there is this difference, that while Adam's garment of dignity was only a garment of glory, that covered an earthly body; St. Paul was to loſe his earthly body, and have a body of glory in the ſtead of it: Which he, agreeably to the figure uſed there, calls " an houſe not made with " hands, eternal in the heavens. The earthly " houſe of this tabernacle, which he wanted to " be taken down, was *the ſinful fleſh*, that he had " in common with the reſt of mankind;" i. e. Fleſh not coverd with a glory; and which he tells us, " God ſent his own Son in *the likeneſs of*," Rom. viii. 3. If that be not the meaning of *ſinful* fleſh in that laſt place, *ſinful* has no emphaſis, but is a word purely redundant. I take ſinful fleſh in that laſt place to be the ſame thing with what he calls " the body of our humiliation, Phil. iii. ult. (τὸ σῶμα τῆς ταπεινώσεως ἡμῶν); the body deprived of the glory that originally belonged to it; and which ſtands oppoſed to Chriſt's body of glory (τῷ σώματι τῆς δόξης αὐτοῦ), to which, our body of humiliation is at the reſurrection to be conformed. Our body of humiliation is the ſame with what he ſays of the body, 1 Cor. xv. 43. " It is ſown in *diſhonour* (or deprived of its true honour, σπείρεται ἐν ἀτιμίᾳ), in oppoſition to its being raiſed in glory (ἐγείρεται ἐν δόξῃ). The body, which, he ſays, is " after the " firſt Adam, who was of the earth earthy;" in oppoſition to the body, that we are to receive " from the Lord from heaven," ver. 47—50. Finally, I take the want of this glorious garment to be the form of a ſlave, in which Chriſt is ſaid to have appeared, Phil. ii. 6. Which form of a ſlave is explained there to be the likeneſs of men, or the faſhion

faſhion and guiſe of men ; [illegible]
ſlaves in ſinful diſhonourable [illegible]
glory, that belonged to Adam, [illegible]
and that is the badge of dominion [illegible]
among other things, the form [illegible]
μόρφη Θεοῦ) of which Chriſt emptied [illegible]
conſiſt, Phil. ii. 6—9.

Note (4).

"Earthly Son of God." See [illegible]
Adam is there ſaid to "be of the earth [illegible]
Adam's body was made of the ground, [illegible]
It was an animal, weak, torpid, [illegible]
like ours ; to be repaired by ſleep, [illegible]
ciſe ; and to propagate its ſpecies. [illegible]
covered with a glory (whereas ours is [illegible]
1 Cor. xv. 43.) and to be preſerved by the tree
of Life. This, I apprehend, is the full meaning of
St. Paul, when he ſays, the firſt Adam "was of
"the earth earthy ;" in oppoſition to the bodies
we are to receive from the ſecond Adam, "the
"Lord from heaven ;" viz. bodies, that are ſpi-
ritual (i. e. without our appetites and paſſi-
ſions), powerful, and active, glorious, and im-
mortal.

Note (5).

"With a language at once." This is what we are told, Eccleſiaſticus xvii. 5. And ſuppoſing them to be endued with a language at once, in order to converſe with God and with one another, for their mutual comfort and inſtruction ; it may be as eaſily conceived, as the confounding

of

of the language of the builders at Babel, and the giving the knowledge of ſo many tongues in the apoſtolick times.

NOTE (6).

"Tree of life." The life of a man is conſciouſneſs and activity in a body. For Adam to live on, was to continue to be what he was; a ſoul breathed into the body, the principle of conſciouſneſs and activity, and actually animating and conducting the body.

The tree of life, is a tree that could preſerve that life.

And that the tree of life was a tree that bore leaves, or a fruit of a preſervative and healing nature, in caſe of any injury received, Rev. xxii. 3. and that would have preſerved man, who was of a mortal and mouldering frame, to immortality; may appear from theſe conſiderations. 1. From the grant of it being found in the grant of food, Gen. ii. 16, 17. 2. From the name, which we ought rather to ſuppoſe to be expreſſive of the nature of the thing, as a tree that would continue life, than to denote a tree, that could only figuratively be called a tree of life, at it was a ſymbol or a pledge of life; unleſs we were forced to put ſuch a figurative and unnatural interpretation upon it. 3. From what God ſays of it, Gen. iii. 22. "Let "us drive out the man, leſt he put forth his "hand, and take alſo of the tree of life, and live "for ever;" Which we have no reaſon to ſuppoſe was ſpoken ironically. 4. From God's barring the way to the tree of life for the future to Adam and all his poſterity, by placing cherubims, together with

with a glory, like a flaming ſword, to guard the way to it, ver. 24. plainly intimating to mankind, that there was no way to heal the hurt they had received, ſo as that they ſhould eſcape death. 5. From what God ſays, when he is pronouncing the curſe on Adam, Gen. iii. 19. giving this as a reaſon, why he ſhould return to duſt; viz. becauſe he was duſt, or taken out of the duſt: "For duſt "thou art, and to duſt thou ſhalt return." Which words ſeem to imply thus much: "Thy frame is "but of an earthy nature, liable therefore to ſe- "paration and corruption; though I deſigned to "have preſerved and kept it together, by the tree "of life: But as thou haſt eaten of the tree of "death, and I now deſign to drive thee, and bar "thee from the tree of life, that grows in this "garden, which might have healed thee; to duſt "thou ſhalt, or thou naturally wilt, return." Otherwiſe it would follow, that if our firſt parents had continued in Paradiſe, they would have died. For if they had continued there, yet they were but duſt. 6. From God's taking Enoch to Paradiſe, and ſhewing him the tree of life, as the means of his immortality. See note (22). 7. This was underſtood to be the meaning of the tree of life by the Jews. That is plain from alluſions to it in their ſacred writings, Prov. iii. 18. "Wiſdom "is a tree of life to all that lay hold on her." The meaning is, that by wiſdom we ſhall obtain life. And the expreſſion cannot have any foundation, but in alluſion to this tree. So likewiſe, Prov. xi. 30. xxiii. 12. xv. 14. And in alluſion to this it is, that Joſephus introduces the mother of the ſeven Sons in the Maccabees, comforting them with theſe words of Solomon, "Wiſdom is a

" tree of life to them that do her will." Joſeph. de Macc. p. 110. We have a ſimilar alluſion to this in the Proverbs, more fully and clearly in the Revelations: " To him that overcometh " will I give to eat of the tree of life, which " is in the midſt of the Paradiſe of God," Rev. ii. 7. The tree of life here ſignifies life or immortality, ch. xxii. 2. " It bears twelve " manner of fruits, and freſh fruit every month;" to ſhew, that there will be no failure of its fruit, and that the fruit will always be in the greateſt perfection: Which is to ſignify, that the immortality of thoſe, who can take of its fruit, will be preſerved. It is ſaid to grow in the midſt of the ſtreet of this heavenly Jeruſalem (or the Jeruſalem that comes down from heaven), in alluſion to its growing in the midſt of the garden, Gen. ii. 9. And it is ſaid to grow on each ſide of the river, that runs through the ſtreet of the heavenly Jeruſalem; to ſhew, that all may have conſtant and eaſy acceſs to it. Farther, its leaves are ſaid to be for the healing of the nations, that is, of the hurt they had received by Adam's eating of the tree of knowledge of good and evil. And when they are repreſented as healed, it is immediately added, that " there ſhall be no more curſe," ver. 3. as there had been on Adam and Eve, after their being placed in the garden. And it is likewiſe added, ver. 5. " That there ſhall be no " more night:" Which there was in Paradiſe, where the evening and morning made every day, Gen. i. 31. The night being then, as well as now, made for reſt, and the day for labour. Finally, it is ſaid, ver. 14. " Bleſſed are they that do his " commandments, for they ſhall have a right to eat

" of

" of the tree of life," i. e. ſhall have a right to immortality. All theſe obſervations plainly ſhew that relation, which the tree of life in the Revelations, bears to the original tree of life in Eden; and the alluſion to it, as a tree preſerving life. 8. This meaning of the tree of life is the more probable, becauſe it makes the hiſtory of the fall appear a real hiſtory, and not a parable, which it muſt ſeem unnatural to ſuppoſe an account to be, that is related by an hiſtorian, who gives us an account of facts, not parables, in all the reſt of his writings; and above all, that is the foundation of all the reſt of his hiſtory, and indeed of all future revelation. For ſuch every one muſt allow the hiſtory of the fall to be.

NOTE (7).

" The tree of knowledge of good and evil; " which may not improperly be called, the tree of " death." If life be conſciouſneſs and activity in a body, death muſt be the conſcious principle ceaſing to be conſcious, and to animate and conduct the body in virtue of this ſentence. If the ſoul, at death, did not ceaſe to be conſcious, as well as to animate and conduct the body, in virtue of this ſentence, death, or ceaſing to live, could have been no puniſhment; but the contrary. For being conſcious without a body would be exiſting in a more perfect manner than with a body; more like to the Supreme Being himſelf, who is mind without body.

' The tree of death was a tree of a noxious and deadly fruit, that would poiſon the blood, and ſooner or later bring death on thoſe that ſhould

eat it. But perhaps, inſtead of being noxious to other animals, it might be proper food or phyſick for them.

Now, that the tree of knowledge of good and evil was a tree that bore ſuch a deadly fruit, may appear from the following conſiderations. 1. As has been already ſaid of the tree of life, that the grant of that is found among the laws of food; ſo is the prohibition to eat of this tree found among the laws of food alſo, Gen. ii. 17. 2. As has likewiſe been ſaid of the tree of life, that it ſignified a tree yielding fruit, that would reſtore and preſerve life; ſo it ſeems for the like reaſon moſt natural to ſuppoſe, that the tree of knowledge of good and evil was a tree, whoſe fruit would let thoſe, who had known good, before they taſted it, know evil; viz. miſery, diſeaſes, and death, as a natural conſequence of their eating it; and not to ſuppoſe it to have a very figurative ſignification, and to denote a tree, that was a ſymbol of death. 3. If the tree of life ſignified a tree yielding a ſanative fruit, rendering men immortal; it is as natural to ſuppoſe, that the tree of the knowledge of good and evil yielded a noxious fruit, that would make mankind die; from their being ſet both near, and in oppoſition to one another, Gen. ii. 9. This is yet the ſtronger from this conſideration, that the tree of life would have healed this hurt by a natural operation, as has been ſhewn before; ſo that the miſchief brought by the tree of knowledge was a natural effect alſo. 4. This ſeems to follow from what God ſays of this tree, Gen. ii. 17. "See that thou eat not "thereof, for in the day thou eateſt thereof thou "ſhalt ſurely die." If a father ſhould ſay to his child,

child, "Eat not of ſuch a fruit; for if you do, "you will die;" every one would underſtand by it, that the fruit was deadly. And the preciſe meaning of this threatening we may underſtand, from the execution of it, to be, that Adam ſhould in that day become (viz. by the ſlow poiſon communicated to his blood) liable to die. For the hiſtory informs us he did not die on that day, but lived ſeveral ages after it. 5. This ſeems to follow from ſeveral alluſions to it in ſcripture. Of this kind is the expreſſion of "taſting death"; and perhaps it is from hence, that the law of Moſes ſaid, "Curſed is every one that hangeth on a "tree:" By which God deſigned to perpetuate the memorial of the fact, that death and a curſe came by eating of the forbidden tree. I alſo think it highly probable, that theſe two trees are alluded to, when life and death are ſaid to be ſet before the Iſraelites, in theſe words, Deut. xxx. 15. "See, "I have ſet before thee this day life and good, "and death and evil:" And ver. 19. "I call "heaven and earth to record this day againſt you, "that I have ſet before you life and death, bleſſing "and curſing: therefore chooſe life, that both "thou and thy ſeed may live." 6. It ſeems more natural to ſuppoſe the tree of the knowledge of good and evil to be a deadly, than a ſymbolical tree; becauſe the former interpretation is better ſuited to a real hiſtory, as the latter interpretation is to a parable, or an allegory. And if it be reaſonable, on that account, to ſuppoſe the tree of life to be of a preſerving and reſtorative nature; it will be ſtill more reaſonable, after that is once allowed, to ſuppoſe the tree of knowledge of good and evil, to be noxious and deadly. 7. This is the

more likely to be the meaning of the tree of knowledge, &c. becauſe this meaning ſhews, that the prohibition is of a reaſonable, and not of an arbitrary nature; namely, a prohibition to eat of a fruit that was fatal. And it is fitter to ſuppoſe every command, that God ever gave man, to be of the former kind, than of the latter; whether we conſider the perfections of God, or the commands, which, as far as we know, he has even at any time given to mankind. The more carefully we conſider them, the more clearly we ſhall perceive, that they are all founded in the eternal or temporary reaſons of things; and not in meer will or power. 8. This ſhews the greateſt propriety of God's making this prohibition the trial of Adam's and Eve's obedience, viz. To teach them and their deſcendants this leſſon, which is in effect the ſum of all morality, viz. never to yield to appetite and paſſion againſt the plain reaſon of things. This alſo ſhews the great guilt of our firſt parents in eating the forbidden fruit: ſince it was againſt the moſt kind and tender prohibition; barely to indulge a low and mean appetite of the body, to eat of a pleaſant fruit; and a vain and preſumptuous ambition of their mind, to become as God; idly affecting to be in a condition inconſiſtent with that in which God had placed them, or indeed, in which a created being could be placed. And that is the ſenſe of what our verſion renders, "Behold, "the man is become like one of us!" or rather, as it ſhould be rendered, "Behold the man is be-"come one from us." So the Hebrew and Septuagint may be rendered; and ſo the Chaldee paraphraſe more fully expreſſes it; and to the ſame purpoſe is the gloſs of Jarchi. The ſenſe

is

is, " Behold, the man has ſeparated himſelf from " us. (It is the ſpeech of the Logos, who perſonated God as the angel of his preſence and council, to ſome other of the angels his fellows, Heb. i. 9.) " He has withdrawn himſelf from our " common allegiance, deviſing contrary means of " happineſs, to what has been enjoined him: And " now, leſt after following his own wicked inven- " tions, in taking of the tree of knowledge of " good and evil, in order to be happy, in a method " contrary to that which has been ſo reaſonably " preſcribed him, he ſhould alſo be able to take " of the tree of life, and heal the hurt he has " receeived, and thereby be encouraged in having " ſeparated himſelf from us, God's faithful ſons, " meſſengers, and miniſters; let us ſend him forth " from this garden, where the tree of life is only " to be found." " So he drove out the man," Gen. iii. 22—24.

NOTE (8).

" A child of the devil." What is meant by a child or ſon of God may be ſeen, Note (1). under the third head. Briefly, it is one, who imitating God, and obeying him, has a title to an inheritance from God, through the divine goodneſs and bounty, worthy of the relation he ſtands in to God, by his imitation of him. A child of the devil, on the other hand, is one, who chooſes to imitate and obey him; 1 John iii. 8, 10, 12. and who, by God's righteous vengeance, will receive a like portion of God's wrath and curſe with him, Matth. xxv. 41. This will appear by the places, where this expreſſion is uſed. See John viii. 44. and Acts xiii.

10. where child of the devil is explained by Barjesus's imitating the devil, in the next words, "Thou enemy of all righteousness." 1 John iii. 8, 10, 12. "He that committeth sin is of the "devil" (is of his family, is his child, by imitating and obeying him). "In this the children of God "are manifested, and the children of the devil: "Whosoever doth not righteousness is not of God, "neither he that loveth not his brother" (but is of the devil). "Not as Cain, who was of the "wicked one, and slew his brother. And where-"fore slew he him? Because his own works were "evil, and his brother's righteous." Though these expressions of child of God, and of the devil, are all of them the expressions of Jesus, Paul, or John; yet they shew, that these expressions were familiar to the Jews, and taken from Cain and Abel: the last of which was a child of God, imitating him in works of righteousness; and the former a child of the devil, imitating him in falsehood and maliciousness. That child signified imitator among the Jews, is certain. See Note (1). *versus finem.*

Note (9).

"In his own likeness, after his image," Gen. v. 3. i. e. a dishonourable, miserable, dying man, as he himself now was. Adam, before his fall, was a son of God, created in "God's image, and after "his likeness," Gen. i. 26. i. e. among other things, he was covered with a glory, like that being who represented God, and possessed of dominion, bliss, and immortality. See Note (3). And if Adam had begot sons in innocence, he would have

have begot them ſons of God, in God's image, and after his likeneſs: but having loſt that image and likeneſs of God, he could now beget them only "after his own likeneſs, and in his own image," Gen. v. iii. And that being ſet here in oppoſition to the likeneſs and image of God, in which God is ſaid to have created Adam, Gen. i. 26. muſt ſignify the reverſe of that, in which God's likeneſs and image did conſiſt. We might have ſeen, that Adam's likeneſs and image in Gen. v. 3. was mentioned in oppoſition to God's likeneſs and image in Gen. i. 26. though Moſes had not made a repetition, Chap. v. 3. of what he had ſaid, Chap. i. 26. But that the oppoſition he intended, might not eſcape us, he takes care to repeat it here, viz. Ch. v. 3. ſaying, "This is the book of the generations of Adam." (Here ſhould be a full ſtop.) "In the day that God created Adam, in the likeneſs of God made he him.——And Adam lived "an hundred and thirty years, and begat a ſon in "his own likeneſs, after his own image." This repetition, ch. v. 1. of what he had ſaid, ch. i. 26, in ſo conciſe and accurate an hiſtorian as Moſes, and the preciſe oppoſition of Adam's likeneſs and image to the likeneſs and image of God, fully ſhews, that the likeneſs and image of Adam, in which he begat Seth, is the reverſe of the likeneſs and image of God, in which God created Adam. There can otherwiſe be no account given of this repetition of Moſes, as it ſtands here connected with Adam's generations by Seth. See the next Note.

NOTE (10).

"Sons of men." Gen. vi. 1. That is, meer ſons of men: ſuch ſons of men as were not at the ſame time become the ſons of God by adoption: or, in other words, men begotten of diſhonourable, miſerable, mortal men, and imitators of them, and of their father the devil, and heirs of the curſe and of death; and who, not becoming imitators of God themſelves, had no claim or hope of a future inheritance from him. Men began in the days of Seth ("the ſeed whom God had given "our firſt parents, inſtead of righteous Abel, "whom Cain ſlew," Gen. iv. 25.), to "call them-"ſelves by the name of the Lord," ch. iv. ult. according to the marginal rendring, i. e. to call themſelves the Sons of God (as we ſee more fully, ch. vi. 2.): Seth being the ſeed, in which the adoption was to run. Cain, on the contrary, became an imitator of the devil, or the ſeed of the ſerpent, by murdering his brother, and lying to God about him, Gen. iv. 12—14; and had received a peculiar curſe, and a ſentence of baniſhment, Gen. iv. 8, 9, 12, from God's family and preſence, on that account, Gen. iv. 12—14. And as his deſcendants followed his bad example, they are from thence called the ſons or daughters of men, Gen. vi. 2. i. e. of meer men, who were heirs of death; being altogether unworthy of God's adopting them to the re-enjoyment of life in Eden, the only inheritance that was expected by the Sons of God in this period of Moſes's hiſtory. Perhaps they are called the ſons of men, rather than ſons of the devil, or the ſeed of the ſerpent; becauſe, though

though they imitated the ſerpent, it was not underſtood that they ſhould have any other puniſhment, than the curſe on the ground, together with a peculiar ſhare of other judgments, and at laſt death, from which they ſhould not recover; though the Sons of God ſhould. But that after a reſurrection, they ſhould have their portion with the devil, "in the lake of fire and brimſtone, which "is the ſecond death," Rev. xx. 10, 14. was not known till the times of the New Teſtament. For though the reſurrection of good men to everlaſting life is mentioned or hinted at in ſeveral places of the Old Teſtament, yet I do not find that the reſurrection of the wicked to the ſecond death ever is till Daniel, ch. xii. 2. And there only under the notion of everlaſting ſhame and contempt: which does not convey any notion to us of their having their portion with the devil, or what that puniſhment of everlaſting ſhame and contempt, in particular, ſhould be.

NOTE (11).

"God's ſentencing the ſerpent, the author of "all this ſin and miſery, before he ſentenced "them." It will here be proper to enquire, who pronounced the ſentence on the ſerpent, as well as on Adam and Eve; what is meant by the ſerpent; and what the ſentence is, that was pronounced upon him.

1. The perſon who pronounced the ſentence is ſaid to be Jehovah God. But as he is immenſe, unchangeable, and inviſible in his own nature; he, whom no man hath ſeen or can ſee; and as this perſon by the hiſtory was viſible, it muſt be a

being repreſenting and perſonating God. What being that was, ſee Note (12.)

2. What Moſes means by the ſerpent. Now it is plain, that the tempter muſt have appeared at leaſt in the ſhape and figure of a ſerpent, from the name the hiſtorian gives him; from his ſaying, "that the ſerpent was more ſubtile than any beaſt "of the field," Gen. ii. 4. and from accounting for the temptation, in ſome ſort, from the great ſubtilty of that animal; and laſtly, from the ſentence which is pronounced on him: "On thy "breaſt ſhalt thou go, and duſt ſhalt thou eat;" ver. 15. Now we read of "flying fiery ſerpents," Iſa. xiv. 29. xxx. 6. The fiery ſerpents mentioned, Numb. xxi. 6, 8. are in the Hebrew called ſeraphim. I ſuppoſe they were winged too. For ſo were the ſeraphim (i. e. angels, who were as a flame of fire, Pſal. civ. 4.); Iſa. vi. 2, 6. And it is probable, that the ſerpent mentioned here was of the ſame kind; at leaſt, it is certain, it was of an erect figure, from part of the ſentence, "on thy belly (or breaſt) ſhalt thou "go: and duſt (or what is duſty, by being "on the ground) ſhalt thou eat." That alſo implies, that the ſerpent could, by means of its erect figure, pluck fruit before. It is highly probable too, that his ſcales were beautiful and gliſtering; from whence they were called fiery, as ſhining and of a flame colour: though the hiſtorian does not call the ſerpent a ſeraph here, but *nachaſh*, from his ſubtilty, which was moſt pertinent to the account that he was going to give us. It is farther to be obſerved, that the larger ſort of theſe ſerpents (nachaſh), are what the LXX render dragons, Job xxvi. 13. Amos ix. 3. And it is farther more probable, that this ſerpent or dragon was of this fiery, ſhining and beautiful

beautiful appearance, from what St. Paul ſays to the Corinthians, that Satan himſelf "is transformed "into an angel of light," viz. by that gliſtering appearance of a winged ſerpent reſembling a ſeraph. I believe it will puzzle any one to tell us, what St. Paul refers to in this place, if it be not to the temptation of our firſt parents, 2 Cor. xi. 14. What makes it plain, that he does, is what he ſays, ver. 3. That he fears "leſt by any means, "as the ſerpent beguiled Eve, through his ſub-"tilty;" ſo, &c.

Such was the appearance of the ſerpent that tempted Eve. And Moſes, as becomes an hiſtorian, in this as well as in other inſtances, ſpeaks according to the appearance of things; and therefore calls it the ſerpent. So will every good hiſtorian write. If Sir Iſaac Newton had written a relation of a battle fought ſoon after it was light, he would have ſaid, "that the battle was fought about ſun-"riſing," that being the appearance, and from thence the language of our country, as well as of all others; though every one knows, it was not his opinion, that the ſun roſe or ſat. But the tempter muſt have been more than a ſerpent, though the hiſtorian gives him no other name. For he ſpeaks, he reaſons, he deſigns, he is ſentenced, and ſentenced in a way that ſhews it was not a meer ſerpent; if it had, ſure as it is ſaid, "And I will put "enmity between thee and the woman, and be-"tween thy ſeed and her ſeed;" it would have been added, "They ſhall break the head of thy "ſeed, and thy ſeed ſhall bruiſe their heel." But inſtead of thoſe words, we find theſe: "It ſhall "bruiſe *thy head*, and *thou* ſhalt bruiſe *his* heel." It ſhall bruiſe *thy head*, this very ſerpent's head, who

who had beguiled *Eve:* that is (ſince it is pointed ſingly at him, and not at his ſeed, as it muſt be underſtood figuratively), it ſhall deſtroy thy policy and ſtratagem, by which thou haſt brought miſery and death on this firſt pair, and on all their deſcendants. It muſt therefore be ſome other being than a bare ſerpent, who appeared thus as a ſerpent. This would be the more eaſily underſtood by thoſe to whom Moſes wrote: becauſe the viſible reſidence of God was called God, and Jehovah God, in this period; and even in the very time when Moſes wrote this his hiſtory, though they knew, that as God was inviſible, and filled all places (as Solomon ſays in his prayer to God, 1 Kings viii. 27.), he could not appear to them, and reſide at the entrance of Eden, in the ark, in the tabernacle, or in the temple; but that it was the great angel, who perſonated and repreſented him. See Note (12). It is in the ſame manner of ſpeaking, that Moſes calls Jehovah and two angels three men, becauſe they appeared in the ſhape of men, Gen. xviii. 1, 2.

Biſhop Sherlock, in his More ſure Word of Prophecy, thinks that Moſes calls the tempter the ſerpent, and not the devil, to avoid all danger of the Iſraelites thinking there were two independent principles: the one of good, and the other of evil. Such a conjecture would have been more probable, if it could be ſuppoſed that the Iſraelites could have thought all this temptation could have been managed and conducted by a literal ſerpent. It is more reaſonable therefore to think, that Moſes called him a ſerpent, from his appearing as a ſerpent; and that that was the name, by which he was as well known then, as he has been ſince;

viz.

viz. in the Times of the Apoſtles, and ever after. See 2 Cor. xi. 3. Rev. xx. 2.

Who this being was that appeared as a ſerpent, and that actuated it, Moſes does not give us any other expreſs account, than by the name he gives him. Perhaps it was altogether unneceſſary to do it to the Iſraelites, to whom he writ it, for the reaſon juſt now mentioned. It is certain, that it would not have agreed well with his hiſtory, to have named him the Devil, or Satan; Moſes not having ſaid any thing particularly either of the creation of the angels, or of the revolt of a part of them. But if one of them was this tempter, who was ſo likely, as the head and chief of that revolt; who, from his oppoſition to God's moral government, and the envy and malice he would bear this happy couple, and ſuch as might deſcend from them, would endeavour to bring them to be wicked and miſerable, like himſelf and his accomplices? And ſo the Hebrew Doctors write, that the unclean ſpirit, Samael (the devil), was united with the ſerpent. Rab. Menach. on Gen. iii. That Satan was a tempter of mankind, was an opinion as early as the book of Job, Job i. 6—13. But by after-revelation, we find theſe farther particulars concerning them. That God created the angels: and whereas he made man duſt, he made them winds, and a flame of fire, Pſalm civ. 4. excellent in wiſdom, and mighty in power, Pſ. ciii. 20. That ſome of them, Matth. xxv. 41. having an head or chief, Matth. xii. 24, 27. "by not "abiding in the truth, nor keeping their firſt "eſtate, left their own habitation, and were caſt "down to hell, reſerved for chains of darkneſs at "the judgment of the great day." 2 Pet. ii. 4.

And

And that this chief, who is called "the dragon, "that old ſerpent, is the Devil and Satan," Rev. xx. 2. And that "as he ſinned from the begin- "ning," 1 John iii. 8. was "a liar (a deceiver), "and a murderer," John viii. 44. and particularly, that as "he deceived Eve through his ſubtilty," 2 Cor. xi. 3. ſo that "he has ſince deceived all "the world," Rev. xii. 9, and will go on to deceive them, till that, near the end of all things, "he ſhall be caſt into the bottomleſs pit, and be "ſhut up there," that he may not deceive the nations any more, till the thouſand years be fulfilled, when he muſt be looſed a little ſeaſon: but that at the end of that ſeaſon, this deceiver "ſhall "be caſt into the lake of fire, and be tormented "day and night for ever and ever." Rev. xx. 10. In fine, what is meant by the ſerpent, is the Devil and Satan, appearing to the woman, as a beautiful winged gliſtering ſerpent, which was then of an ereſt figure, and reſembled a ſeraph, or an angel of light: yet not reſembling an angel of light ſo nearly, but that the woman would have eaſily perceived the difference, had ſhe not been willing to think him an angel of light, from his temptation's falling in with the criminal appetite and paſſion ſhe had indulged: though, as St. Paul ſays to the Galatians, alluding to this ſtory (of the devil's tranſforming himſelf into an angel of light, to beguile Eve), if an angel from heaven had told her, that ſhe might eat of a tree, which God had ſo expreſsly and ſtrictly forbid her to eat of; ſhe ſhould have ſaid, as St. Paul does on that occaſion, "Let "him be accurſed!" Gal. i. 8.

3. The ſentence that is pronounced on him is ſuitable to this outward appearance; but ſtill carrying

ing ſomething in it, that cannot be ſuppoſed to relate to a bare ſerpent, but to the Devil and Satan, who aſſumed and actuated that figure. And Jehovah God ſaid unto the ſerpent, "Becauſe thou "haſt thus wickedly and arrogantly tempted and "deceived the woman by the figure of a ſer-"pent, curſed ſhalt thou be above all cattle and "beaſts of the field. Curſed ſhall this very "figure be which thou haſt taken, and all ani-"mals of the ſame kind and appearance. For "inſtead of this erect figure and bright appear-"ance, thou, as long as thou actuateſt this body, "and they in all times coming, ſhall be reduced "from the figure or reality of a beaſt of the field, "to be a mean reptile. On thy belly (or breaſt) "ſhalt thou go, whilſt thou keepeſt this body; "and they in all times to come. And whereas "before, thou and they could, by this erect "figure, pluck fruit, as thou didſt the fruit of "the tree of knowledge of good and evil, in order "thereby to deceive the woman; thou, as long as "thou actuateſt this body, and they in all future "times, ſhalt only be able to eat what is on the "ground, and mingled with it. The reducing "this creature from a beaſt of the field, to ſo "mean a reptile, ſhall be a ſtanding memorial of "thy wicked deception, a ſtanding caution and "warning to the human race againſt thee; and "thou ſhalt be thereby deprived of ſo ſucceſsful "an inſtrument to convey thy deceptions by for "the future (as a ſerpent is, in its preſent figure "and appearance), by the likeneſs it bears to a "ſeraph or an angel of light." Thus God, in curſing the ſerpent, curſed all ſerpents, in the ſame manner as in curſing Adam he curſed all mankind.

mankind. " Moreover, I will put enmity between " thee and the woman, who ſeeing, and daily find- " ing more and more, into what miſery thou haſt " brought her, ſhall hate thee, and be more " watchful againſt thy wiles and temptations for " the future. I will alſo put enmity between thy " ſeed, i. e. the viperous race of Cain (ſee Matth. " iii. 7.) who will be of thy family, a liar and a " murderer like thee (ſee John viii. 44.), and be- " tween *Seth* and his ſeed, and imitators. For I " will give the woman another ſeed, viz. Seth (ſee " Note 17 and 21.), in the ſtead of righteous " Abel, whom Cain, that will be of thee, will " ſlay: And one of the woman's ſeed by *Seth* " ſhall at laſt deſtroy death, thy plot, and policy, " and thee, who haſt, by my permiſſion, had the " power of bringing it on this firſt pair and all " their race; though whilſt he is doing it, I will " alſo ſuffer thee to bruiſe his heel, afflict him, " and bring him to death, by the accurſed tree, " as thou haſt brought death into the world by " means of the tree of knowledge of good and " evil. But his deſign and aim thou ſhalt never " defeat. It ſhall even be executed through thy " afflicting him. For by his death, he ſhall de- " ſtroy both death and thee, who haſt brought it " upon the world." See the Diſſertation No. I. where all this matter is more fully repreſented."

NOTE (12).

" By their ſeeing the preſence of God ſtill con- " tinuing with them, though probably at the " entrance of Eden, to bar the way to it, and " the tree of life, againſt men in this mortal ſtate."

Cain

Cain ſpeaks of "the face of God," Gen. iv. 14. from whence he was baniſhed; and Moſes calls Cain's going towards the land of Nod (that is, the land of baniſhment) Cain's "going out from the "preſence of Jehovah," ver. 16. If we trace theſe and the like expreſſions, relating to God's reſidence or appearance among men, through the Old and New Teſtaments, we ſhall have abundant reaſon to think, that a great Being, who perſonated and repreſented the moſt high God, conſtantly reſided in the world till the flood, dwelt in the ark during the flood, and retired from the world ſoon after the flood; that he came down from heaven at the confuſion of Babel; that he appeared ſometimes to Abraham, Iſaac, and Jacob, and to Moſes at the buſh; that he came and dwelt among the Iſraelites in the tabernacle, and afterwards in the temple till its deſtruction. But as this would be too large for a Note, I muſt refer the reader to a Diſſertation at the end of this Eſſay, N°. II. However, though I apprehend this Being was the Logos, yet I apprehend he was not then known under that character, but under the character of "the great Angel of "God's preſence and council." See a Diſſertation at the end of the ſecond part of this Eſſay.

This great Being muſt have had a fixed reſidence ſomewhere, or offerings could not have been brought to him. For how could any man have known where to have preſented them; or have known whether he accepted them or no; that is, whether a fire proceeding from this great Being devoured them or no? See the Diſſertation, N°. II. Farther, it is probable that this Being reſided at the entrance of Eden. There, Moſes ſays, God placed cherubims, and a glory, called "a flaming

" ſword," or the flame of, or like a ſword, Gen. iii. 24. The cherubims ſeem to have been an hoſt of angels attending this great Being or Glory; as they did on other occaſions. See Pſal. lxviii. 17, 18. compared with Eph. iv. 8—11. Who was ſo likely to guard the entrance to Eden as Jehovah God (that is, the Being repreſenting Jehovah God), " who drove out the man?" Gen. iii. ult. And if he had a fixed reſidence in the world till the flood, as I flatter myſelf I have proved in the Diſſertation, N°. II. where was it ſo likely to be as at the entrance of paradiſe, in order to ſhew men, that the only way ever to re-enter that bliſsful garden, was to walk with God? See the Diſſertation, N°. II. Temples and altars were not yet erected. Such buildings were the product of after-ages, when men multiplied, and arts and ſciences were increaſed.

And though this great Being reſided at the entrance of paradiſe, " to bar the way to it, and to " the tree of life, againſt all men in this mortal " ſtate;" yet our firſt parents and their antediluvian deſcendants had great reaſon to conceive good hopes of re-entering it after death, from his reſiding there, though it was for the purpoſe juſt now mentioned; ſince his preſence ſtill continued among them, and accepted their gifts: and if they walked with God as obedient children, and if they, who had the great privilege to converſe thus with their heavenly Father, imitated him in purity, juſtice, and mercy, they would hope, with great reaſon, that they might be admitted to paradiſe after death: for otherwiſe they would have concluded, that paradiſe and the tree of life would have been deſtroyed rather than preſerved, though guarded indeed

deed against men in this mortal state. Nor could these hopes fail of being greatly confirmed by their seeing Enoch taken thither by Jehovah God; who had distinguished himself by "walking with "him." See Note (22).

NOTE (13).

"By appointing sacrifices; if God was pleased "to appoint them at this time, as many learned "men think, and with great probability."

It is conjectured, that the "coats of skins," that God made for Adam and Eve (Gen. iii. 21.), were the skins of beasts that they had offered in sacrifice to him by his appointment: an appointment designed to shew Adam what that death was which he was to undergo, as the sanction of the broken law; the great mercy of God in reprieving him from it; and the way to obtain his present and future favour; namely, by an humble confession of his sin, a promise of future amendment, and persevering in a course of life suitable to such an application to the Divine mercy and goodness: all which was to be expressed in the dumb shew of sacrifice, suited to the manner of instruction and devotion in that period of the world. See the Dissertation, N°. I. And it is the more probable that these skins were the skins of beasts slain in sacrifice, because men were not yet permitted to slay them for food; or, as far as we know, for any other purpose but that of sacrifice: and that they were ordered to slay some beasts for that purpose, will I think appear highly probable from what follows.

For it is certain, that righteous "Abel brought "the firstlings of his flock, and of the fat thereof,"

Gen. iv. 4. "Brought them," i. e. brought them to the Being who viſibly reſided, as repreſenting and perſonating God, and, as I apprehend, at the entrance of Eden. This is the conſtant and invariable ſenſe of "bringing an offering" throughout all the books of Moſes. Bringing an offering was, under the law, bringing it to the tabernacle and temple, where God reſided; and, if it was a beaſt that was offered, it was brought and ſlain there. See the Diſſertation, N°. II.

Now it is not likely that Abel, a righteous man, would have ſlain a lamb without a divine appointment. 1. Becauſe men have a natural abhorrence to the killing of any creature, and particularly to the ſlaying ſuch a creature as a lamb, which muſt have an apparatus to the doing of it; as tying it, ſlaying it, ſeeing its dying ſtruggles, &c. during which time the blood will ſhudder, till cuſtom has reconciled men to ſuch a practice, and has overcome their natural abhorrence of it. But as no ſuch cuſtom can be ſuppoſed to have prevailed in the world at that time, and as the ſlaying a lamb was then of no uſe to mankind (ſince no part of it was to be eaten for food), it is not reaſonable to ſuppoſe a good man would have ſlain a lamb without an order from him, "whoſe are the beaſts of the "field, and the cattle upon a thouſand hills." 2. Becauſe it is contrary to reaſon, as well as to natural inſtinct, to ſlay a beaſt, and deprive it of life, and all its agreeable ſenſations, without a manifeſt cauſe; eſpecially ſo innocent and uſeful a creature as a lamb. We ſee mankind did not kill beaſts for food, till God gave them to man for that purpoſe, Gen. ix. 3. Much leſs would they have ſlain them to offer them to God without his expreſs appointment.

3. Becauſe

3. Becauſe God accepted the ſacrifice of Abel, which ſeems to have been made as an humble acknowledgment of guilt, and application for mercy, on a promiſe of amendment, not indeed expreſſed by words, but by the dumb ſhew of a ſacrifice, according to God's appointment; whereas God rejected the euchariſtical offering of Cain, being the fruits of the ground, brought "at the end of days" (or of harveſt), as thoſe words ſhould be underſtood; who ſeems, like a perfectly righteous man, to have made a thank-offering (not unlike the Phariſee in the parable, "God, I thank thee," &c.), without any ſuch acknowledgment of guilt, or application for pardon and favour on future amendment, by ſuch an expiatory offering, as God had appointed, and as Abel had accordingly brought. The hiſtory gives no other expreſs reaſon for God's having reſpect unto Abel's offering, and no reſpect unto Cain's, but that Abel offered "of the flock," and Cain "of the fruits of the ground." Not that it can be poſſibly ſuppoſed, that God liked one gift, for its own ſake, rather than another: but what is implied in the reaſon given by the hiſtorian for God's accepting one offering and rejecting the other, is the different diſpoſition of the minds of the offerers; namely, either that Abel brought ſuch a ſacrifice as expreſſed a ſenſe of his being juſtly liable to death, and that he only hoped for favour on his humility, piety, juſtice, and mercy; or that he brought ſuch an offering as God had appointed, in a ſenſe of the obedience he owed to all God's commands, or both, which is moſt probable; while Cain brought ſuch an one as ſhewed no ſenſe of guilt, or reſolution of amendment, like one perfectly righteous, who would however thank God

for his benefits; or elſe as preferring his own ritual to God's appointment, from a want of an humble obedience that was due to all his commands; or both the one and the other, which is moſt likely to have been the caſe. This ſeems to have been the meaning of the words which follow, ver. 6. when, upon Cain's being angry that his offering was rejected, the Divine preſence (that is, the Being repreſenting it) ſays, "Why art thou wroth? If thou doſt "well" (that is, perfectly well, as thou affecteſt to be thought to do, by bringing no expiatory ſacrifice, as I have appointed men liable to death to do, but only an euchariſtical one), "ſhalt thou not be "accepted? And if thou doſt not well, ſin (yet) "lieth at the door." For thou haſt not made any confeſſion of thy guilt, or application for pardon on amendment, by the dumb ſhew that I have appointed. Though, if thou hadſt done one or the other, and acted ſuitably to thy profeſſions, "thou "ſhouldſt have the excellency" (belonging to an elder brother); "and he (Abel) ſhould be ſubject "unto thee" (as the marginal reading is) as the younger brother. The verſion of the LXX is much more favourable to this interpretation than our Engliſh verſion. The LXX render the text thus, "if thou offereſt well;" inſtead of "if thou "doſt well; and if thou haſt not divided (namely, "the ſacrifice) well." So Father Simon underſtands the LXX. And he farther ſays, that the laſt clauſe in the Hebrew may be thus tranſlated literally, "and if thou haſt not done well *in* "*breaking*;" which would lead one to think, that the fault that Cain was reproved for was, that he offered corn broken or bruiſed, inſtead of offering a lamb. Father Simon's Crit. Hiſt. Book ii. ch. 5

The

The verſion in Coverdale's Bible ſeems to be the beſt interpretation of this paſſage; and is, I think, juſtly rendered from the Hebrew. 4. Becauſe God accepted Abel's ſacrifice, while he rejected Cain's, and ſmelt a ſweet ſavour of reſt from Noah's burnt-offering; whereas God always diſapproves "will-worſhip," Matth. xv. 9. Col. ii. 22, 23. and eſpecially a worſhip that muſt have been not barely their own contrivance, but, as things then ſtood, contrary to reaſon and to natural inſtinct at the ſame time. For ſo it muſt needs have been, till God, the Lord and Proprietor of all things, had given them an order to ſlay a beaſt as a ſacrifice, and thereby perform a worſhip that, upon his leave to ſlay a beaſt, would become the moſt proper to their circumſtances, in the dumb ſhew, that has been mentioned. 5. Becauſe Abel is ſaid to have offered a more acceptable ſacrifice than Cain, "by faith," Heb. xi. 4. And by faith is meant his fidelity or obedience to God, and his expectation of acceptance upon his obedience. That at leaſt is what is meant by faith in the inſtances of the other worthies which immediately follow in that chapter, namely, Noah, who prepared the ark in obedience to God's command, and the hope of his protection; Abraham, who left his country at God's call in expectation of an heavenly one, &c.

NOTE (14).

"Face and preſence of God." The place where God reſided; that is, where the Being reſided that perſonated and repreſented God, as a Glory covered with a cloud, in an human ſhape, which was at the

entrance of paradiſe. See Note (12), and the Diſſertation, N°. II.

NOTE (15).

"Family of God." A child of God is one who being born a child of man, after his image and likeneſs, and an heir of the curſe, is renewed in the image of God, and adopted to the inheritance of a child of God. See Note (1), N°. 3. The family of God is a number of thoſe children of God jointly avowing their dependance on his fatherly care and goodneſs, in a courſe of ſteady imitation and obedience; and expreſſing their expectations of a ſuitable portion and bleſſing (in all probability paradiſe after death) from his Fatherly goodneſs and bounty.

NOTE (16).

"The family which the Devil ſet up in the "world." The family of the Devil bears ſome analogy to the family of God, but not a perfect one. By the family of the Devil here are meant all thoſe who choſe openly and avowedly to imitate, obey, and worſhip the Devil, the great enemy, rather than God, the great Father of mankind; rejecting the adoption to his bleſſing, and a future inheritance in paradiſe, for ſuch protection and favour as they hoped to receive from the Devil in this life. This family ſeems to have been confined to Cain's deſcendants, till they mingled themſelves with the deſcendants of Seth.

NOTE

NOTE (17).

" God gave the woman another ſeed, even " Seth." Seth was the name Eve gave her ſon; becauſe, as ſhe adds, " Jehovah hath appointed " me another ſeed, inſtead of righteous Abel, " whom Cain ſlew," Gen. iv. 25. This makes me think, that Seth is meant by " the ſeed of the " woman," Gen. iii. 15. when God ſays, that he " will put enmity between her ſeed and the ſer- " pent's;" that is, between Seth and his pious deſcendants, the ſons of God, Gen. iv. 26. vi. 2. and the Devil and his ſeed (imitators); namely, Cain and his deſcendants; and that her ſeed, or one of her ſeed and deſcendants by Seth, " ſhall break " thy head," or defeat thy wicked ſtratagem, " and thou ſhalt bruiſe his heel," or vex and afflict him. See Note (11), (20), and (21).

NOTE (18).

" God would not fail to adopt them to ſome " ſuitable inheritance after death." It is highly probable, that the reward or inheritance that Adam, and good men among his deſcendants, after the fall, expected, on repentance and ſincere obedience, was to be re-admitted to the happy manſion, from whence Adam, the ſon of God, had been driven for his diſobedience; and out of which all his poſterity were begotten, and from which they were all kept by the cherubims and the glory, as a flame like a ſword. To any thing beyond this it is not at all likely that any of their thoughts ſhould lead them. Who, particularly, could tell, that

that the brighteſt diſplays of the glory of all God's perfections were to be ſeen in the third heavens, till Chriſt acquainted us with it? Who could have thought of ſoaring to ſo immeaſurable an height, till Chriſt aſſured us that he would come and take us to himſelf; that ſo where he is there we might be alſo? Or where do we meet with any expectation that good men expreſſed of going to heaven, before Chriſt came down from thence to ſhew us the way thither? But though, for theſe reaſons, it is not likely that the firſt men would carry their hopes to any thing beyond paradiſe; yet it is not likely they would expect any thing leſs from the goodneſs and bounty of their heavenly Father, on their ſincerely returning to pay obedience to his will; eſpecially ſince his Preſence, which had converſed with our firſt parents in the garden, ſtill continued among them, received their devotions, mildly ſhone upon them, accepted their gifts, gave them gracious manifeſtations of his will; and, inſtead of deſtroying paradiſe and the tree of life, only guarded the entrance to them from men in general in this mortal ſtate; but took Enoch, who walked with God, and led him to them. See Note (22). What prayers were good men ſo likely to offer to God, at the place where he reſided, as that, ſince they were debarred paradiſe in this life, for having loſt the relation of created or begotten ſons of God, they might be admitted to it by adoption after death? When, as the Hebrew Doctors ſay, "Adam ſhall not be driven out from it." See Bereſith Ketana on Gen. iii. ult. "Adam was "driven out of paradiſe in this world, but in the "world to come he ſhall not be driven out." To the ſame purpoſe R. Menachem, on Gen. iii. ſays, "There

" There are alſo that ſay of the tree of life, that " it was not created in vain; but the men of the " reſurrection ſhall eat of it, and live for ever." And the Chaldee Paraphraſt on Cant. i. 4. " The " King hath brought me into his chambers," ſays, " Our Doctors of bleſſed memory have ſaid, Theſe " are the chambers of the gardens of Eden." And on Cant. iv. 12. " As the garden of Eden, into " which no man hath power to enter, but the juſt." The ancient Jews had an expectation of the recovery of Eden by the Meſſiah. For they write of ſeven things which he ſhall ſhew them; two of which are " the garden of Eden, and the tree of life." Rabbi Elias Ben-Moſes, in Sephirreſkith Choamah, fol. 4. 12. In which they were not miſtaken; as I hope to ſhew more fully hereafter. The traditionary hope of re-entering paradiſe was preſerved among the Heathen: for it is one of the Chaldean oracles, " Seek paradiſe, the glorious country of " the ſoul!" And indeed the firſt happy ſtate of man, the miſerable ſtate ſucceeding it, and the reſtitution of the firſt happy ſtate, are the three great lines that run through all the mythology of the Heathen, both ancient and modern: as has been ſhewn with great learning, judgement, and elegance, by the Chevalier Ramſay in his Travels of Cyrus.

NOTE (19).

" Adoption." Adoption ſignifies the giving a right and title to an inheritance to one who is not born the ſon of the adopter: though by a common figure the inheritance itſelf is ſometimes ſignified by the word Adoption. So Rom. viii. 23.

NOTE

NOTE (20).

" Sometimes in oppoſition to the ſeed of the " ſerpent." Cain is not reckoned as the ſeed of Adam and Eve. Abel was reckoned as their ſeed; and after him Seth. For Seth is " ſet or ap- " pointed;" and ſo Eve explains it. " For God," ſaith ſhe, " hath appointed me another ſeed, in- " ſtead of Abel whom Cain ſlew," Gen. iv. 25. Seth therefore is the ſeed of the woman, as Iſaac afterwards was of Abraham, Gen. xxi. 12. And accordingly in the book of the generations of Adam, Seth only is named, Gen. v. 1—5. And as Seth was the ſeed of the woman, Cain was the ſeed of the ſerpent, imitating and obeying him (ſee 1 John iii. 12. Matth. iii. 7. Luke iii. 7.); baniſhed from God's family and preſence, and under his particular curſe, Gen. iv. 11—15. A curſe which peculiarly followed him and his poſterity; and who were at laſt all deſtroyed by the flood.

NOTE (21).

" Sometimes in oppoſition to the children of " men," Gen. vi. 2. " And it came to paſs—— " that the ſons of God ſaw the daughters of men." The ſons of God are thoſe of Seth's family, who called themſelves by " the name of Jehovah," Gen. iv. ult. See alſo Gen. xi. 5. where Moſes ſays to the children of Iſrael, Deut. xiv. 1. " Ye are the " ſons of Jehovah your God." See 1 John iii. 1, 10. " The daughters of men" are thoſe who are the daughters of meer men, born out of God's family; namely, the daughters of Cain, deſcended from

from a man baniſhed from God's family and preſence, Gen. iv. 14. and conſequently excluded from all hopes of a divine inheritance. See alſo Gen. xi. 5.

NOTE (22).

"Enoch the ſeventh from Adam." Enoch was tranſlated when he was but three hundred and ſixty-five years old, Gen. v. 23. which is not half the age of the ſhorteſt liver of the ten antediluvian patriarchs, ver. 28. By being the ſeventh from Adam, and by being tranſlated ſo ſoon, all thoſe ten patriarchs, except Adam, who was dead, and Noah, who was not born, were witneſſes to Enoch's tranſlation. This circumſtance ſhews, that Providence intended that Enoch's tranſlation ſhould be greatly regarded by them; and that the proper inferences ſhould be deduced from it. To this purpoſe is the obſervation of the ſon of Sirach: "That Enoch pleaſed the Lord, and was tranſlated; "being an example of repentance to all genera-"tions," Eccleſiaſticus xliv. 16. And the Zohar ſays, That "by this tranſlation, God aſſured the faithful "of their reſurrection to eternal life." Thoſe that obſerved it too would ſee, that the ſecond patriarch, probably the ſecond man, that went out of the world, was tranſlated to a far happier place. That to be ſure they would take to be paradiſe, if they did not actually ſee him taken thither. So the Arabic verſion, as quoted by Mr. Ainſworth, renders Heb. xi. 5. "By faith Enoch was tranſlated "into paradiſe." This ſeems to be implied in the phraſe, "God took him;" that is, the Being that repreſented God took him, namely, to paradiſe.

And R. Menachem and the Zohar ſay, "that God "ſhewed Enoch the tree of life in the midſt of "the garden." See R. Men. on Gen. v. It is obſervable, that the ſame word (*lakach*, took) is uſed here that is uſed Gen. ii. 15. concerning God's firſt placing Adam in paradiſe: "God took "the man, and put him in the garden of Eden;" that is, God led him thither. Thither God led or tranſlated him, while he walked with God. But "God drove him out of it," Gen. iii. 24. after he ran away from God, and hid himſelf, Gen. iii. 8. But Enoch having walked with God, as Adam had done at the firſt, God took him, viz. to paradiſe; or led or tranſlated him to it, as he did Adam, when he firſt placed him there. This is agreeable to what I juſt now quoted from the Zohar and R. Menachem, "that God ſhewed Enoch the tree of "life;" taking him and leading him to it; while the way was barred to all others by the cherubims, and the glory pointing every way like a flaming ſword. From hence probably the Pſalmiſt expreſſes recovery to life, "by God's ſhewing him the path "of life," Pſal. xvi. 11. I the rather think ſo, from his adding, "in thy preſence is fulneſs of "joy." From hence it is too that we find the expreſſion in the Pſalms, of God's taking or receiving good men to himſelf, as he did Enoch, and afterwards Elijah, 2 Kings ii. 9, 10. See Pſal. xlix. 16. lxiii. 24. The Hebrew word is, *lakach* in both theſe places. The LXX uſe λαμβανω, or προσλαμβάνω, as the word they had uſed in the caſe of Elijah. But, as Moſes adds, concerning Enoch, "He was not," i. e. found again among the living; for as he would not return to them, they could not enter paradiſe, and get to him.

NOTE

NOTE (23).

" A prophet and inſtructor of others," Jude 14. A prophet is one who, being firſt illuminated or inſpired by the Spirit of God, taught others. That this was the caſe of the prophets, even under the Old Teſtament, we learn from ſeveral paſſages of the Old Teſtament, but more expreſsly from the New, 2 Pet. i. 20, 21.

By " the Spirit of God," I mean the next perſon to " the Word of God;" and he is the perſon who excells in diſcerning, revealing, and confirming the mind of God, by extraordinary or miraculous powers: See 1 Cor. ii. 10—13. having a peculiar ſagacity and penetration for " ſearching into the " deep things of God." Ibid. But as the Word, before he was incarnate, perſonated the moſt high God, and ſpoke in his name, under the Old Teſtament; and as the Spirit was then only called the Spirit of God, and repreſented as the Spirit of God; ſo their diſtinct perſonalities and characters could not then be well underſtood: nor was there any occaſion that they ſhould.

Enoch appears to have been a prophet, by giving his ſon the name of Methuſelah, which ſignifies, " he dieth, and the dart cometh." By which he foretold, that as ſoon as Methuſelah ſhould die, the dart (that is, the flood) ſhould come; as it did in that very year. And this is probably what Jude refers to, when he ſays, that Enoch propheſied, ſaying, " Behold, the Lord cometh with ten thou- " ſand of his holy ones (angels), to execute judge- " ment upon all, and to convince all that are un- " godly among them," &c. Jude, ver. 14.

NOTE

NOTE (24).

" In ſoul and body." Man's body was firſt formed out of the duſt, and then a ſoul was given him, as a conſcious active principle, to animate, conduct, and govern that body. See Gen. ii. 7. Life is this conſcious active principle's continuing conſcious and active in the body, animating, conducting, and governing the body. Death is the conſcious and active principle's ceaſing to be ſo conſcious and active in the body, or in animating, conducting, and governing the body; through their ſeparation, the body going to the grave and becoming duſt, and the ſoul going to Hades; having no body to be conſcious in, to animate, govern, or conduct. An account of the ſtate of the ſoul in Hades may be ſeen, Eccl. ix. 10. Pſal. xxxi. 17. lxxxviii. 10, 11. cxv. 17. Iſa. xxxviii. 18. The ſpirit of a man is ſaid " to return to God that gave " it," Eccleſ. xii. 7. to be in his cuſtody and under his care, till the judgement. This is called the ſouls of the righteous " being in the hands of " God," Wiſd. iii. 1. and " being with Chriſt," Phil. i. 23. who is now the Lord both of the quick and dead. If therefore Enoch was to be immediately rewarded for his diſtinguiſhed piety, particularly by being taken to paradiſe; and if he was (as the ſon of Sirach elegantly ſays) " tranſlated as an " example of repentance to all generations," Eccleſ. xliv. 16. he muſt be taken, i. e. both his body and his ſoul. That was continuing life to him, who was not to ſee death, Heb. xi. 5. (though by God's taking him and leading him into paradiſe, " he was " not," Gen. v. 24. found again among the reſt of mankind);

mankind): and ſo alſo the reſurrection, which is the recovering of life, by the ſoul's being again united to its proper body, to be conſcious in it, to animate, govern, and conduct it, is repreſented in the New Teſtament, as the ſtate of happineſs and reward to all good men, as alſo of puniſhment to the wicked. See Matth. xxv. 46. Luke xiv. 14. Col. iii. 4. 2 Tim. iv. 8. Heb. xi. 13. 1 Pet. v. 4. 2 Pet. ii. 9.

NOTE (25).

"God ſeems to have bleſſed mankind by taking "off the greater ſterility of the ground, the great "frequency of blaſts, murrain, and peſtilence, "the great perverſeneſs of the ſeaſons; by making "the poſtdiluvians more fruitful than the ante-"diluvians; and by reſtoring them to a greater "degree of dominion over the brute creatures than "they had had ſince the fall: all which was con-"firmed by a covenant, &c. that he would not "drown the world any more." This takes in the whole of the covenant that God made with Noah. I will conſider each particular. The firſt is, by taking off the curſe of the ground, at leaſt in part. That is comprehended in the words, Gen. viii. 21, 22. which ſhould have been rendered thus: "And "Jehovah ſaid in his heart, I will not for the fu-"ture curſe the ground for the ſake of man, "though the deſign of man's heart be evil from "his youth. Neither will I for the future ſmite "every living being as I have done. While the "earth remaineth, ſeed-time, harveſt, cold and "heat, ſummer and winter, ſhall not fail." Thus this place ſhould be rendered from the Hebrew,

as it is rendered by the LXX; and not, as it is in our verſion, "for," which quite deſtroys the ſenſe of the place. This contains a treble promiſe. 1. That God will remove the curſe, or the barrenneſs of the ground. 2. That God would not ſmite the fruits of the earth ſo frequently with mildews, blaſts, and locuſts; nor beaſts and men with murrain and peſtilence, as he had done ſince the fall. The word "ſmite" is often thus applied in ſcripture, but is never applied to the flood. See Exod. ix. 15. Numb. xiv. 12. Deut. xxviii. 22. Amos iv. 9. Hag. ii. 7. 3. That there ſhould be more fruitful and regular ſeaſons, ſpring and harveſt, ſummer and winter. God had at firſt bleſſed Adam, but on the fall he curſed him; and, among other curſes, he curſed the ground for his ſake, Gen. iii. 17. He more particularly curſed the ground to Cain and his deſcendants, Gen. iv. 12. And little doubt can be made, but that when Seth's deſcendants intermarried with Cain's, they partook in that curſe. Sanchoniatho, who ſeems to have written the hiſtory of the deſcendants of Cain, as Moſes wrote the hiſtory of the deſcendants of Seth, gives us an account of this barrenneſs of the ground, theſe blaſts and unfruitful ſeaſons. God now bleſſes Noah again. A bleſſing muſt be a removal of the firſt curſe, and a reſtoration of the original bleſſing in part, or in whole. And this Lamech by the ſpirit of prophecy foretold, Gen. v. 29. "And he (La-"mech) called his ſon's name Noah" (as Enoch, by the like ſpirit of prophecy, called his ſon Methuſaleh, as I obſerved before), "ſaying, This "ſame ſhall comfort us concerning our work and "toil of our hands, becauſe of the ground which "Jehovah has curſed." Noah likewiſe ſeems to have

have underſtood this bleſſing in the ſame ſenſe; and thereupon, conceiving freſh hopes from it, immediately "began to be an husbandman;" not barely a tiller of the ground for meer neceſſaries, but a "planter of a vineyard," Gen. ix. 25. And in all probability of the firſt vineyard that had been planted; as we may infer from Moſes's ſilence concerning vineyards before, and his mentioning the planting one now; as he does in the caſe of the firſt authors of other uſeful inventions. Noah's planting a vineyard juſt after the flood intimates the great barrenneſs of the ground before the flood, and the proſpect he had of its greater fertility now. Nor were his hopes diſappointed; for his vineyard yielded him but too generous a juice, unleſs he had known how to have made a better uſe of it, Gen. ix. 22. Yet I am far from thinking with Biſhop Sherlock, that the curſe of the ground was wholly taken off, and the earth reſtored to the fruitfulneſs of Paradiſe. Was there then, or is there now, any part of the earth that does not bring forth briars and thorns? and does it now, or has it ſince yielded every tree bearing fruit of itſelf, without toil and labour, and the ſweat of the brow? Man in Paradiſe was indeed to dreſs the garden, as an agreeable exercife and recreation. But when will labour for mere diverſion and amuſement produce the crop to us that the earth can bring forth? We ſhall immediately ſee another inſtance where that Prelate's hypotheſis has carried things too far.

The ſecond particular of Noah's bleſſing conſiſts in making the poſtdiluvians more fruitful than their antediluvian anceſtors. "For God ſaid unto Noah

" and his ſons, Be fruitful and multiply, and re-
" pleniſh the earth." That indeed was the bleſſing, that God originally gave to Adam, Gen. i. 28. But then, when God curſed the woman, " He " ſaid, I will greatly multiply thy ſorrow, and thy " conception: in ſorrow ſhalt thou bring forth " children." Hence it is, perhaps, that we find the antediluvians to have had comparatively but few children; at leaſt, if we are to take our meaſures by Noah, the laſt of them. He was five hundred years old when he begat Shem, Ham, and Japheth; and though he lived about one hundred years more before, and near three hundred and fifty years more after the flood, yet he had no more ſons. For of theſe three (ſons of his), " was the whole earth " overſpread, Gen. ix. 19. Now let any one compare the accounts of the generations of men after the flood, and ſee, whether they did not multiply much faſter, notwithſtanding their lives were ſhortened. Japheth had ſeven ſons, Ham had four, and Shem five. Japheth's eldeſt ſon had ſix, and his two ſons ſeven; and his third ſon eleven; and Joktan, Eber's eldeſt ſon, and the great grandſon of Shem by Arphaxad, had the ſame number. According to the Hebrew copies, the multiplication of mankind was ſuch, that Nimrod, who was but the great grandſon of Noah, had a kingdom, the beginning of which was Babel, and Erech, and Accad, and Calnah, in the land of Shinar, Gen. x. 10. The words of a grant muſt be ſuppoſed to have a proper meaning, and to operate. And I take the only meaning, that theſe words, " Be fruitful, " and multiply, and repleniſh the earth," when ſpoken to Noah and his ſons, can well be ſuppoſed to have, ſo as to operate, is, that as the earth

earth ſhould be more fruitful than it had been; ſo ſhould his ſons and deſcendants be alſo more fruitful than their antediluvian anceſtors. And perhaps, in order thereto, the ſorrows that were multiplied on Eve in conceiving and bringing forth children, might be leſſened and abated, after the flood. But I do not ſee how one can imagine that they were entirely removed; as Biſhop Sherlock's hypotheſis about the removal of the curſe ſuppoſes; in oppoſition to the hiſtory of all nations and ages; and to the daily experience of mankind.

III. God ſaid, "And the fear of you, and the "dread of you, ſhall be upon every beaſt of the "field, upon every fowl of the air, and upon all "that moveth upon the earth, and upon all the "fiſhes of the ſea," Gen. ix. 2. God had given this dominion to our firſt parents in innocence, Gen. i. 28. But it is probable, that after they diſobeyed God, the creatures became intractable and ſavage towards them. Perhaps, inſtead of being uſeful to man in tilling the ground (for he was in the ſweat of his own face to eat bread, Gen. iii. 19.), they often ruſhed upon him, and deſtroyed him. But God now takes off that part of the curſe; and as he had given man a greater power over the vegetable, ſo he now reſtores man to his forfeited dominion over the brute part of the creation. For he adds, "that he will require their "blood at the hand of every beaſt," ver. 5. which intimates, that he had not required it hitherto, but had ſuffered them to deſtroy mankind: As it muſt be allowed he does, who does not reqnire blood at the hand of the beaſt, who ſheds it. And farther, he not only gives them to him for food, and to

that end made them more ſubject to him; bu made them ſo manageable, as to render his labou in husbandry attended with leſs pain, and greate ſucceſs. There was the greater reaſon for God t give him this greater dominion over the brut creatures, and to promiſe to make them fruitful and to give them fleſh for food; becauſe, as Noah family conſiſted but of eight perſons, they migl otherwiſe have juſtly feared, that the brute cre tures, who multiply much faſter than mankin would quickly over-run them.

IV. God made a covenant, that he would n deſtroy them or the cattle, or the produce of t ground, any more by a flood. The ſign of whi covenant, the rainbow was to be for the futur And whereas God is ſaid to make a covenant e preſsly with every living creature; Gen. ix. 1 and whereas it is repeated four times afterwar namely, ver. 12, 15, 16, 17. if this covenant is n a bare promiſe, but may be ſuppoſed to imply a condition as well as a promiſe, I ſhould take t covenant with every living creature to be this: Th in conſideration of God's making them more ſu ject to man, ſo as ſome of them ſhould be for food, and others of them the inſtruments of labour; in caſe they ſhould become ſo ſubject, G would not deſtroy the race of brute creatures b flood any more, Gen. ix. 8—18. Thus explain every branch of the bleſſing, as delivered by Mo Gen. viii. 21, 22. ix. 1—18. has a diſtinct ſign cation: as to be ſure they muſt, unleſs we ſupp Moſes to be a very inaccurate lawyer and hiſtori contrary to the known character of the writer this book.

In a word, I apprehend that the covenant with Noah, and the occaſion on which God was pleaſed to make it, may be thus truly and briefly repreſented, according to the preciſe order it ſtands in Moſes's hiſtory. God, who had been ſo provoked by the wickedneſs of man, as to have repented that he had made him, and who therefore had deſtroyed him, was ſo appeaſed by Noah's burnt-offering, and the pious diſpoſitions of his mind which attended it, that he repented (as the Septuagint verſion has it), of his anger towards mankind; and for Noah's ſake (as he did for Abraham's ſake afterwards in another caſe), graciouſly makes the following promiſe, as it were to compenſate the human race for the deſtruction that he had brought upon it; namely, that he would not curſe the ground any longer for man's ſake; that he would not any longer continue to ſmite ſo frequently every living thing with blaſts and mildews, with unſeaſonable weather, and with peſtilence and murrain, as he had hitherto done, ſince the fall; but would bleſs the earth with proper ſeaſons and fruitfulneſs, as long as it ſhould remain an habitation for mankind, Gen. viii. 21, 22. That he would make mankind more fruitful than their antediluvian anceſtors, ch. ix. 1, 7. That he would likewiſe reſtore them to a part of that dominion over the brute creatures, which had been loſt ſince the fall; ſo as that they ſhould not only be ſubſervient to their uſe, but to their food, ver. 2, 3. And laſtly, that he would not deſtroy the earth, and them (whom he had thus once more bleſſed with fruitfulneſs), by a flood any more. And for as much as he had made the brute part of the creation ſubject to them, not only for their uſe, but their food; that in or-

der to make the brute creatures ſome compenſation, he would not deſtroy them again by a flood, any more than mankind, to whom he had afreſh given given them. And to the intent that mankind might be the more fully aſſured of this, he would make the rainbow the ſign of his covenant, that ſo they might not be afraid, when they ſhould ſee it rain again; but might conſider it as a means to fulfil the firſt part of God's promiſe, that ſeed-time, &c. ſhall not fail. And as all this great bleſſing on Noah and on his poſterity, and all their future race, was derived through the pious diſpoſition of mind that accompanied Noah's ſacrifice, he is therefore repreſented, as the moſt powerful interceſſor of the Old Teſtament. To this purpoſe is what God ſays to the prophet Ezekiel, ch. xiv. 14, 16, 18, 20. "Though Noah, Daniel, "and Job, were in it, they ſhould deliver but their "own ſouls by their righteouſneſs, ſaith Jehovah "God." Noah is placed firſt, not as being firſt in point of time, for then Job muſt have been before Daniel; but as the moſt powerful of them all; having derived bleſſings on all mankind by his interceſſion, as Daniel had done upon his people, and Job upon his three friends. See Dan. ix. 20, 21. and Job xlii. 8, 9.

NOTE (26).

"This covenant was in itſelf a very great bleſ-"ſing," &c. But it could not but be infinitely greater, if they underſtood that this covenant, which removed a great part of the curſe, was a pledge and an earneſt of another great bleſſing, which ſhould remove the whole, and give a ſuperiour

riour bleſſing to that which our firſt parents had loſt; a covenant, which is preſently intimated, Gen. ix. 26, 27. and which God in a few generations after made and ratified with Abraham, the father of the faithful. If they had no ſuch diſtinct future expectation immediately and expreſsly given them by God, yet it was but natural for them to conceive hopes from this great inſtance of his goodneſs and clemency, after ſuch an amazing deſolation, that he would go on in due time, according to the firſt promiſe made to mankind, to deliver them from all the evil, that had been brought by the ſerpent, and that ſtill remained upon them. Such a performance of part of what they had all along expected, might well ſupport the minds of good men, till God ſaw fit to appear to Abraham, and to aſſure all men in and by him, that if they would be obedient, they ſhould be recovered from death (the great curſe pronounced on mankind), to a ſtate where there ſhould be no curſe, and where all tears ſhould be wiped away from their eyes. And perhaps it is on both theſe accounts, that the epiſtle to the Hebrews ſpeaks of Noah as the firſt, whom he ſtiles an heir, among his liſt of worthies, chap. xi. among which, four only are ſaid to be heirs. "By faith Noah being "warned of God of things not yet ſeen, — pre- "pared an ark to the ſaving of his houſe: by "the which—he became *heir* of the righteouſ- "neſs of faith." The meaning of heir of righteouſneſs, is heir of that which righteouſneſs produced to him. That was the bleſſing (or bleſſedneſs, as St. Paul ſtiles it from the Pſalmiſt, Rom. iv. 7—10.), the bleſſing which came on Noah, on his having the righteouſneſs of faith. That bleſ-

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ſing was not barely his being ſaved from the flood, or the bleſſing God gave to the ground in taking off its curſe, or barrenneſs; in removing the frequent blaſts, in giving regular ſeaſons, or making Noah or his ſons fruitful, or in giving him a greater dominion over the beaſts of the field, and a promiſe not to deſtroy the earth again; but in delivering him from the moſt bitter part of the original curſe, which yet remained; which deliverance Noah intimates when he bleſſes Jehovah as the God (or father) of Shem. A plain intimation, that he underſtood that Shem was adopted to the inheritance of a ſon of God. See Note 27. And which perhaps he might have ſome reaſon to expect would be more expreſsly given and ratified afterwards; as in fact it was, viz. to Abraham, one of Shem's deſcendants, in the tenth generation. This is the more probable, becauſe Noah, in bleſſing Jehovah as the God of Shem, appears to have done it prophetically, from ſeveral circumſtances. For it appears, 1. That he knew what had been done in his ſleep. 2. That what he ſays on this occaſion is in the future tenſe, "God ſhall enlarge Japheth, and he ſhall dwell "in the tents of Shem," &c. It is in the ſame ſtile that the prophetical bleſſings of Jacob on his twelve ſons, and Moſes's on the twelve tribes, run. 3. The bleſſing of Shem was diſtinct from Japhet's in part, though it was alſo common in part. 4. Though Japheth is the elder brother, and equally concerned in the act of piety towards him, yet Shem's bleſſing is ſuperiour to Japheth's.

NOTE (27).

"When he bleſſes Jehovah the God of Shem." So it ſhould have been rendered, and not "the "Lord God of Shem." He that reads the Bible in our Engliſh verſion may eaſily ſee, when Jehovah ſhould have been put, inſtead of Lord, by obſerving, whether Lord be printed in ſmall capitals. If he will always for Lord, where it is in ſmall capitals, read Jehovah, the tranſlation will run as it ought; and much more intelligibly and properly, than as it ſtands in our verſion, "The "Lord God." Our tranſlators have in this followed the LXX injudiciouſly, who always render Jehovah, Κύριος. The learned Mr. Ainſworth always preſerves the word Jehovah in his verſion of the Pentateuch, and the Pſalms. But this by the bye. Jehovah is here called "the God of "Shem." And this is the firſt time, that the Almighty is ſaid in ſcripture, to be any one's God. The full import and meaning of this expreſſion will well deſerve our attention. See Note (31).

NOTE (28).

"Refuſing to obey the order that had been "given them to diſperſe," &c. The account of the confuſion and diſperſion of Babel, and what gave occaſion to it, ſeems to ſtand thus in the hiſtory of Geneſis, as far as can be collected from the hints we meet with there. Immediately after the flood, God had bleſſed Noah and his ſons, and given them this command and privilege, among others, that they ſhould "repleniſh the earth," Gen.

Gen. ix. 1. But that they could not do, without diſperſing themſelves in ſome convenient time. Beſides that the ſons of men were ever to be ſeparated from the ſons of God, ſee Gen. xi. About the days of Peleg, the fifth from Noah by Shem, God ſeems to have given a more particular order for their diſperſing themſelves, and dividing the earth according to Noah's three ſons and their families, Gen. x. 25, 32. Probably God gave them this command by the hand of Noah, who lived long after this; as the land of Canaan was in aftertimes divided by Joſhua, according "as God had "commanded by the hand of Moſes," Joſh. xiv. 1, 2. It fell out, as a colony of ſome of Ham's deſcendants (called here "the ſons of men," Gen. xi. 5. in oppoſition to "the ſons of God"), and probably ſome of his deſcendants by Canaan (for a reaſon I ſhall give preſently), and it may be of ſome few of Shem's, that might mix with them, were travelling from the Eaſt, in purſuance of the order that had been given, that they found a rich plain in the land of Shinar, where Nimrod, the grandſon of Ham, their common anceſtor, had firſt laid the foundation of his oppreſſive monarchy, when he thruſt out Aſhur, the ſon of Shem, from thence, and obliged him to retire to Nineveh, Gen. x. 11. This colony reſolved to continue together ſomewhere, as the beſt means to defeat the prophetic curſe that Noah had pronounced on Canaan, their great anceſtor, and his poſterity, when Noah foretold, that while Jehovah would be "the God of Shem, and would enlarge Japheth, "ſo as that he ſhould dwell in the tents of Shem" (that is, become ſo fruitful, as at laſt to ſtretch himſelf to Shem's border or diviſion), "Canaan "ſhould

" ſhould be their ſervant," Gen. ix. 25—28. And what ſhould be intended by this order of Noah's for diſperſing themſelves, but a means of accompliſhing this his prediction? As therefore, for theſe reaſons, they reſolved to continue together in ſome place or other, ſo this place they pitched on in particular, as beſt fitted for their purpoſe; encouraged to it by its inviting ſituation, and by the ſucceſs that Nimrod had had there againſt Aſhur. And as they reſolved to continue here together, ſo they reſolved to build them " a ſtrong city," to protect themſelves, and " an high tower," from whence they might annoy all that, in the confidence of the patriarchal prediction, ſhould go about to aſſail them, and where they might at once have all the advantages that could ariſe either from an high or a low ſituation; being fully determined, by all poſſible means, to try, whether, inſtead of becoming the ſervants of Shem and Japheth, and their deſcendants, they might not have as good ſucceſs againſt them, and thereby get themſelves as great a name in the world, as Nimrod, on his good fortune againſt one of Shem's poſterity, had gotten to himſelf before.—— But Jehovah (that is, the Being who perſonated and repreſented him, who now no longer reſided in the world, as he had done from the creation till ſome time after the flood) came down from heaven, in order to diſperſe them; and came down in the ſame ſhape and appearance in which he had reſided in the world from the creation till he retired, but with the moſt viſible marks of wrath and diſpleaſure. This terrified them, and diſturbed their imaginations, to ſuch a degree, as to make them forget their language (which was then " the language of the

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" whole earth," ver. 9.), and not underſtand one another any longer. Thereby the work was forced to ceaſe; and they then, ſeeing it in vain to go on to oppoſe the counſels of heaven any more, purſued their intended journey; and ſo were ſcattered and diſperſed into that part of the world where they had received their orders to go, Gen. xi. 5—10. If this be a juſt account of the matter, as it ſeems to be, it will appear, firſt, that the forgetting or confounding the language they, as well as all the reſt of the earth, then ſpoke, was not univerſal, but only peculiar to this part of Canaan's family that went about the building of Babel; and, in the next place, that when they forgot their old language, they were not endued with any new one, but were farther puniſhed with the want of one, till, in proceſs of time, and by ſlow degrees, they formed one. This is an eaſy account of this matter, and will remove the great difficulties that have been made againſt Moſes's account of the diſperſion; from Jehovah's confounding the language of this colony, whoſe language till then had been the language of the whole earth. So Moſes is to be underſtood, ver. 9. when he ſays, " Therefore the name of it is called " Babel, becauſe Jehovah did there confound the " language of all the earth."

NOTE (29).

" God promiſed to bleſs him," Gen. xii. 3. This is an expreſſion that carries a great deal in it; no leſs than the promiſing Abraham to recover him from death, the moſt bitter part of the firſt curſe, that was not yet clearly taken away; and to adopt him

him to everlaſting life. This I will now endeavour to prove.

But, before I repreſent the proof that ariſes to this purpoſe, from this expreſſion, and other expreſſions relating to Abraham which I ſhall conſider hereafter; I muſt deſire the reader to carry it in his mind, that the proof I am to give of this point, is a proof from hiſtory, and not from a ſyſtem of doctrine. This I ſay, to ſhew why the reader ought not to expect many expreſs texts to this purpoſe; but only ſuch as may fairly occur from incidental paſſages in an hiſtory, which was addreſſed to a people, who were in good meaſure apprized of many of the great facts before, from tradition, and the earlieſt monuments of antiquity, and which was written in order to engage them to fear God, from an orderly account of what his dealings had been hitherto with mankind, and what expectations they might entertain from him for the future.

When Moſes therefore tells us, that "Jehovah "bleſſed Abraham," what ideas are we to ſuppoſe that Moſes had, and intended to convey to the Iſraelites? And what are the ideas we are to ſuppoſe that this expreſſion raiſed in their minds? It will be readily allowed, that theſe words are *granting* words all along in Moſes's hiſtory. Nor can it be denied, that it muſt be ſomething of great importance that Moſes would introduce God as giving to Abraham, when "he bleſſed him;" conſidering that Abraham is repreſented as an high and ſingular inſtance of the greateſt piety in the degenerate age wherein he lived; and under the greateſt trials that Adam or any of his children ever underwent; and alſo conſidering that Abraham

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was the father of that nation to which Moſes wrote, and at the head of which he himſelf then was, and which at that time God had taken to himſelf for an holy and a peculiar people.

This we may be aſſured of in the general. But to be a little more particular: I deſire the following things may be put together; many of which are inſiſted on, or hinted at, in the foregoing part of this Eſſay.

1. That God bleſſed Adam and Eve; and when God gives a bleſſing, we may be ſure the grant operates and conveys ſomething that is conſiderable, otherwiſe the grant would be trifling or illuſory. We find by Moſes's hiſtory, that what God bleſſed our firſt parents with, was fruitfulneſs, Gen. i. 28. dominion over all the other creatures, ibid. food, ver. 29. a pleaſant and fruitful garden, chap. ii. 8—15. with the means of immortality, namely, the tree of life, ver. 9. and with a covering, which was moſt probably a glory. See Note (3) of the Eſſay.

But that on their diſobedience a curſe was pronounced on them, inſtead of the bleſſing. The peculiar curſe on Eve ſeems to be a great degree of unfruitfulneſs: "I will greatly multiply thy "ſorrow in thy conception," and in bringing forth children, ver. 16. in oppoſition to the original bleſſing: "Be fruitful, and multiply, and repleniſh "the earth," chap. i. 28. and ſubjection to her husband. The curſe pronounced on Adam was care, toil, and ſorrow, all the days of his life, by reaſon of the curſe of the ground; and that he ſhould return to the duſt, out of which he was taken, chap. iii. 17, 18, 19.

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2. That there was ſtill a farther curſe pronounced and inflicted on the ground, that Cain ſhould till, after he had ſlain his brother, Gen. iv. 12: From whence he (Cain) ſeems to have left off tilling the ground, and to have betaken himſelf to other arts; ſuch as were neceſſary to build a city, ver. 17. And his deſcendants ſeem likewiſe to have quitted the tillage of the ground after his example, and to have turned herdſmen, ver. 20. muſicians, ver. 21. and artificers in braſs and iron, ver. 22, &c. which alſo agrees with the hiſtory of Sanchoniatho.

This farther curſe on the tillage of the ground, pronounced on Cain, and that probably followed his deſcendants, ſeems to have been a mark of their being the avowed family of the devil, and was agreeable to other curſes that always followed that family in future ages.

3. That it is probable that Seth's deſcendants did continue to till the ground, and had a produce from it, though with great labour and toil: but it was revealed to Lamech, about ſix hundred years before the flood, that in Noah's time they ſhould receive ſome comfort, or bleſſing, concerning the work and toil of their hands, becauſe of the (original) curſe which the Lord had pronounced on the ground, Gen. v. 29. namely, after the fall.

4. That after the flood God took off a great part of the original curſe, bleſſing Noah and his ſons in many inſtances, as he did Adam and Eve at their creation. God bids them "be fruitful and "multiply, and repleniſh the earth," Gen. ix. 1. and thereby probably took off part of the great ſorrow in bearing and bringing forth children, that might be the occaſion of leſs fruitfulneſs before.

But God does not ſtop here, but in part alſo takes off the curſe from the ground, or its ſterility, chap. viii. 21. "I will not for the future curſe the "ground for man's ſake." He likewiſe promiſes not to ſend blaſts and peſtilence, as he had done, and to give favourable ſeaſons, ver. 22. Moſes accordingly obſerves, that, after the flood, "Noah "began to be an husbandman," Gen. ix. 20. Not barely a tiller of the ground for mere neceſſaries (as Noah's anceſtors had been all along); but a planter of a vineyard, for the ſuperfluities of life; expecting greater fertility from the removal of the curſe, and the grant of a bleſſing. And Moſes farther acquaints us, that his expectation was not diſappointed, ver. 21.

Laſtly, God reſtores Noah and his ſons to a greater dominion over the beaſts of the earth, the fowls of the air, and the fiſhes of the ſea, than they had ſince the fall. Perhaps the making the beaſts of the field more tractable was one way by which God removed the curſe of the ground, and added to its fruitfulneſs, as well as to the food of mankind. In every inſtance of God's bleſſing any one, as has been obſerved already, we muſt ſuppoſe ſome curſe removed, and ſome favour granted; and in the caſe of God's bleſſing Noah and his ſons, we ſee the curſe, that had been pronounced at the fall, removed in ſuch part as it ſeems to have been God's deſign to remove it, till there ſhall be no more curſe; except the laſt part of it, namely, "That duſt thou art, and to duſt thou ſhalt re-"turn."

When God bleſſes Abraham then, Gen, xii. 2. xxii. 17. it muſt, as in the caſe of our firſt parents, and in the caſe of Noah, denote the removing ſome part

part of the original curſe, and reſtoring the original bleſſing in part or in whole; or giving an equal bleſſing, if not a greater than the firſt. What leſs can be imported by the phraſe, uſed Gen. xxii. 17. "In bleſſing I will bleſs thee;" eſpecially as it is introduced on ſo great an occaſion as the offering up the heir of the promiſe, and as it is confirmed by an oath? Or what leſs can be imported, when "in him" (or in bleſſing him) God declares, that "he bleſſed all the families or nations of the "earth;" that is, all that ſhould imitate him in his faith and obedience? The bleſſing that aroſe from taking off the other parts of the curſe, the reſt of the families of the earth, as well as the deſcendants of Noah (to whom thoſe bleſſings were granted), partook of already. Now, ſince the other parts of the curſe had been removed in the bleſſing to Noah and his ſons, what can this moſt ſolemn bleſſing of Abraham, and in him of all the nations of the earth, in the language of thoſe early times (when the bleſſing and curſe on our firſt parents was ſo deeply impreſſed on their minds, and ſo thoroughly underſtood), carry leſs in it, than reſtoring Abraham expreſsly to immortality in Paradiſe (not indeed without taſting death, but) after death; the great and moſt bitter part of the original curſe, which had not yet been expreſsly taken away? So that this expreſſion plainly implies "adoption to everlaſting life," in the language of theſe times. And accordingly St. Paul calls "the "bleſſing of Abraham, the promiſe and bleſſing "of the Spirit;" that is, the promiſe and bleſſing of the reſurrection; of which the Spirit is the Earneſt and the Efficient, Gal. iii. 14. By this, Noah's bleſſing Jehovah as the God of Shem was

fully accompliſhed; and that Jehovah was the God of Shem was fully confirmed and eſtabliſhed.

Note (30).

"To count his faith for righteouſneſs," Gen. xv. 6. it is there ſaid, "And Abraham believed "in Jehovah, and he counted it to him for righ- "teouſneſs." Abraham's belief in Jehovah is always repreſented, both in the Old and New Teſtament, not as a bare belief of a propoſition, but as an high truſt in God, and faithfulneſs to him on the greateſt trials, which is in itſelf the greateſt virtue, and a virtue that influenced his whole conduct; making him, at God's command, quit his idolatrous country and friends, travel into a country he did not know, and where he was not known; profeſs his faith in the One true God, and teach his family to fear and worſhip him, notwithſtanding the dangers it expoſed him to, in a wicked, idolatrous, and ſtrange land; making him, moreover, ſubmit to the painful rite of circumciſion, put away Hagar and his ſon Iſhmael, and at laſt be ready to offer up his only legitimate ſon Iſaac, the heir of the promiſe. This is ſufficiently underſtood.

However, ſuch a faith as this was not, ſtrictly ſpeaking, righteouſneſs, which is an entire, perfect, and conſtant conformity to the original law of the great Father of our firſt parents; but it was what God now aſſured Abraham (Adam's deſcendant by Seth and Shem), that he mercifully "counted, or reckoned, for righteouſneſs:" declaring this now as the gracious, and abated, or ſecondary rule of his family here below; that he, who, from a belief of his truth and power, would regulate

regulate the main of his conduct according to the rule he had given him, ſhould be counted righteous; though he might, through the ſuddenneſs of ſome great ſurprize, and the ſtrength of his appetites or paſſions, ſometimes deviate from it, as Abraham in ſome inſtances did. Now we are ſure that the reckoning or judgement of God is juſt. For the righteouſneſs of a man is a conformity of the temper and actions of a man to ſome rule that he is under. And when the judge, who has a competent juriſdiction, pronounces that a man has acted up to that rule, that man may then be properly ſaid to be righteous, though the rule by which he is judged be a rule of fit and proper grace, relaxation, and favour (from a weakneſs and inability to obſerve the firſt original rule), and not that original and ſtrict rule itſelf.

Now, it ſeems to have been the original connection and conſtitution of things, ſettled and framed by the wiſe Contriver and Diſpoſer of all things, that life (that is, exiſtence, enjoyment, or happineſs) ſhould be the conſequence of righteouſneſs, or a conformity to that law or rule man was under, either as a created or as an adopted child of God; and that death (that is, a ceſſation of exiſtence and enjoyment, or happineſs) ſhould be the conſequence of unrighteouſneſs. The reaſon of which ſeems to be this: that if a reaſonable being, as he is capable of a rule, ſhould act by it, and thereby anſwer the end of his being, and act reaſonably, he ſhould go on to be, and enjoy all good. On the other hand, if he would not act up to that rule, and anſwer the end of his being, but act unreaſonably, he ſhould ceaſe to be. Beſides, righteouſneſs has a natural tendency to life and happineſs,

and would produce it, were it not for external cauſes that hinder it; and unrighteouſneſs has a natural tendency to death, either by being contrary to our health, to peace with our neighbours, and (both from that conſideration and immediately) to the peace of our own minds.

And thus, at leaſt, it appears plainly, that in fact things have been in all God's diſpenſations. The tree of life, which was in the midſt of the garden of Eden, was a full declaration, that if Adam was obedient or righteous, he ſhould live: and he was expreſsly threatened, that if he was diſobedient or unrighteous, he ſhould die. That very threatening farther implied, and very ſtrongly, that if he was not diſobedient or unrighteous, he ſhould not die; that is, that he ſhould live.

By the law of Moſes, "every one was curſed "that continued not in all things written in the "law to do them," Deut. xxvii. 26. Gal. iii. 10. "And the ſoul that ſinned was to die," Ezek. xviii. 4. See alſo 1 Sam. xii. 13. On the contrary, obedience to the law of Moſes was the righteouſneſs of the children of Iſrael, Deut. vi. 25. The law farther ſays expreſsly, "That he that followed "what was altogether juſt, ſhould live," Deut. xvi. 20. xxx. 6. And as God firſt intimated to our firſt parents, ſo Moſes afterwards tells the Iſraelites, that "righteouſneſs is their life," Lev. xviii. 5. The prophet Ezekiel alſo ſays, of all God's ſtatutes and judgements, that if "a man do them, he ſhall live "in them," Ezek. xx. 11, 19, 21. See likewiſe Luke x. 25, 28. Rom. x. 5.

Agreeably hereto alſo the ſcripture repreſents things, not only in the law of Moſes, when it tells us, that "righteouſneſs is our life;" that is, ſo natu-

naturally, ſo cloſely, ſo inſeparably connected with life, as that it may be ſaid to be life itſelf; but in the law of Chriſt, when it alſo tells us, that "the "wages of ſin is death, whilſt the gift of God is "eternal life," Rom. vi. 23; it farther adds, that "He that keepeth the commandments of God hath "a right to the tree of life," Rev. xxii. 14: that "he that ſoweth to his fleſh, ſhall of the fleſh reap "corruption, and he that ſoweth to the ſpirit, "ſhall of the ſpirit reap life everlaſting;" as the natural production of ſowing to the one or to the other, Gal. vi. 8. And, laſtly, it aſſures us to this purpoſe by a ſimilitude taken from animal productions, as it did in the laſt cited paſſage by a ſimilitude taken from the increaſe of vegetables, that "luſt, when "it is conceived, bringeth forth ſin; and ſin, when "it is finiſhed, bringeth forth death," James i. 15.

All this is ſo exactly true, and in ſo exact a proportion, that he who was the Son of God, having been not only perfectly righteous by the original law that man was under, but by a ſuperiour and extraordinary law of righteouſneſs (which, from his extraordinary love of righteouſneſs, and his extraordinary hatred of iniquity, he voluntarily put himſelf under; and by virtue of which alone, he who was perfectly righteous became ſubject to death); I ſay, he had not only life (in a few hours after death, without ſeeing corruption) for himſelf, but in himſelf; that is, a power to give it to all that ſhall be, for the main, conformed to him in the lower rule of righteouſneſs that he was under, as much as all die who are conformed to Adam in ſin and unrighteouſneſs, or in a deviation from that lower rule of righteouſneſs. So that as death actually firſt entered the world by Adam's ſin, life

from the dead firſt enters by Chriſt (on his obedience to death), as the firſt-fruits of them that ſleep. See Rom. v. 12—21.

In fine; as thus we ſee that righteouſneſs and life are in fact inſeparably connected, in the three great diſpenſations of God to mankind, in the reaſon of things, and in ſeveral plain aſſertions of ſcripture, and in an exact proportion to that degree of righteouſneſs the righteous perſon had; it follows, that when God declared to Abraham, "that "he counted his faith for righteouſneſs," God declared that he adopted Abraham (as a ſon that conformed himſelf to the law of his family) to the inheritance of everlaſting life. But indeed there is this difference between inheriting life by virtue of the ſtrict original rule, and inheriting it by virtue of the ſecondary and equitable rule; that he that obſerves the original and ſtrict rule of righteouſneſs perfectly and conſtantly, ſhall enjoy life without taſting death and corruption as a debt; whereas he that only conforms to the ſecondary and equitable rule of righteouſneſs, yet yielding ſometimes to the law of unrighteouſneſs, he ſhall indeed taſte of death and corruption for ſome time; but ſhall ſtill indefeaſibly inherit life, after being recovered from death and corruption (though ſtill by a well-proportioned grace and favour), and be ſaved from the ſecond death, or from wrath to come.

Note (31).

"And to be his God." Gen. xvii. 7, 8. Sir Iſaac Newton has fully proved. (Princip. p. 482.) That the term God is a relative term founded in dominion. That being ſuppoſed, the term God muſt

muſt ſignify the dominion of a maſter, a father, or a king: for all ſorts of dominion and authority may be reduced to one of theſe.

Now God may figuratively have been always ſaid to be the Maſter of mankind, and they may be ſaid to have been always his ſervants; in as much as in many things God reſembles a maſter, and mankind his ſervants; and he is therefore often mentioned as ſuch in ſcripture; though never till after the death of Abraham: yet God is not properly and ſtrictly ever conſidered as a maſter, in any part of ſcripture; becauſe he has never entered into covenant with mankind under the notion of a maſter with his ſervants.

In like manner, God may always figuratively have been ſaid to have had a kingdom ruling over all; in as much as there are many reſemblances between God's power over all things, and the power a king has over his ſubjects. But God is never ſo much as mentioned as a king, even incidentally, in ſcripture, till about the time that he became the king of the Iſraelites by covenant at Mount Sinai: nor had he a people till then. Afterwards indeed, he alſo by covenant became the ſupreme king of all Chriſtians, whether Jews or Gentiles.

But God had children, or a family, before he had a kingdom, and a people; even from the firſt man and woman. And therefore, whenever the term *God* occurs in ſcripture, before either of the periods, in which the ſupreme Being became by covenant the king of the Iſraelites, and of Chriſtians, in a ſtrict and proper ſenſe, the term God muſt import the other relation of power and authority, viz. that of a father; agreeably to the authority

authority that then prevailed in the world, which was family or patriarchal; and that God muſt, from the very nature of things, have been ever conſidered as a father, even in the patriarchal period, before he was a king over a people, will fully appear from what follows:

1. That Adam was created an earthly and animal ſon of God; having no other father but God; being made like him in his moral perfections, and veſted with dominion, the bliſs of paradiſe, glory and immortality, as an inheritance ſuited to the high relation he bore to God. All which carries in it the whole notion of a father, in the moſt ſtrict, proper, and preciſe ſenſe of the word.

2. That Adam by his diſobedience loſt the moral image or likeneſs of God, and was thereupon diveſted of the inheritance of a ſon of God, driven out of Paradiſe, kept from returning to it, made ſubject to toil, care, vexation, diſeaſes and death; and inſtead of the glory which he had in innocence, a badge of his ſonſhip to God; God made him coats of the ſkins of beaſts, as a cloathing, that might ſerve to ſhew him, to what a low ſtate he had reduced himſelf, by ſuffering his appetites and paſſions to get the better of his reaſon. From whence this moral was plainly held forth to him and his poſterity, that "he being in honour, and "without underſtanding, was become like the "beaſts that periſh." God alſo gave him a plain intimation, that if he would continue to obey the ſerpent, he muſt ſhare in his peculiar curſe.

3. That Adam forfeited this inheritance, not only for himſelf, but for his poſterity; begetting men not in the image or likeneſs of God; heirs of dominion, bliſs, glory, and immortality; but in "his "own

"s own likeneſs, after his image, ſons of men, and "heirs of his curſe:" namely, toil, care, vexation, diſeaſes and death.

4. That Cain being born an heir of the curſe, and at laſt not barely continuing a ſon of man, but becoming the ſeed of the ſerpent, imitating and obeying him (in being a liar and a murderer, as he was), notwithſtanding God's gracious admonition and caution to the contrary, became the head and founder of the avowed family of the devil in the world; and was accordingly marked as ſuch by peculiar curſes, that ſeem to have followed him and his poſterity.

5. That, notwithſtanding this, whoever from the ſons of men, and heirs of death, became like unto God; reſembling him in purity, juſtice, and mercy, might form inferences and hopes, that he might become a ſon or a child of God, through adoption to a ſuitable inheritance after death. A child of this character God gave to our firſt parents in Seth, inſtead of righteous Abel, whom Cain ſlew. He and his deſcendants were the avowed family of God in the world, "being called by his name," Gen. iv. 26. and being expreſsly ſtiled the children or "Sons of God," Gen. vi. 1.

6. To give the ſons of God a more aſſured and lively notion of what their inheritance by adoption was, God tranſlated Enoch to Paradiſe; thereby aſſuring good men, that they ſhould enjoy a future ſtate of happineſs in ſoul and body. For Enoch was tranſlated after being the firſt that prophecied, and after he had all along walked with God as Adam had done in innocence; who had converſed with Jehovah God in the garden, till ſin and guilt made him afraid of him, run away from him, and hide

hide himſelf. Good men of that age muſt have concluded by the rules of analogy, that though Enoch's eminent and diſtinguiſhed piety was rewarded with immortality by tranſlation; yet that a lower degree of piety than his, if ſincere, would meet with immortality as its reward, in ſome way, and at ſome time or another.

7. There could not be a proof of a more wicked diſpoſition, than for any of the ſons of God to marry with the daughters of men, i. e. the daughters of the family of the devil; not only as theſe marriages were againſt God's order, and the interpoſition of his providence; but as it was expreſſing the utmoſt contempt of God's family, and as it was at the ſame time a caſting off all fear of the peculiar curſe that was the portion of the family of the devil; and therefore, thoſe of the family of God, who made ſuch intermarriages, muſt thereby have become the family of the devil.

8. Noah, being the only righteous perſon, or the only perſon who walked with God, and abſtained from this impious mixture, was the only perſon treated as a ſon of God, by the peculiar protection God vouchſafed him and his family, from the total deſtruction which he ſent on the avowed family of the devil.

9. Noah intimates, that "Jehovah would be "the God of Shem," Gen. ix. 26. Or the father of Shem, in a way, in which he would not (at leaſt immediately), be the father of Japheth, the elder brother; or of Canaan, the ſon of Ham. All which is prophetically ſaid, not of the perſons of Shem, Japheth, or Canaan; but of their deſcendants. See Note (26).

10. Accord-

10. Accordingly the deſcendants of Canaan had great and peculiar curſes attending them, in the diſperſion of Babel, the deſtruction of the cities of the plain, the extirpation of the ſeven nations, &c.

11. On the other hand, God expreſsly bleſſed Abraham, a deſcendant of Shem (and the only one who had walked before God, and kept himſelf free from idolatry), counted his faith for righteouſneſs, and became *his God:* which God had never expreſsly promiſed to be to any one before.

12. Hence it is, that God, and Father, or terms that imply them, are terms reciprocally uſed in the Old Teſtament, and joined together in the New, Gen. iv. 26. vi. 2. Pſal. lxxxix. 26. Hoſea, i. 9, 10. John xx. 17. 2 Cor. vi. 16, 18. Rev. xxi. 7. So that to be a God, is in the language of ſcripture, to be a father, at leaſt in the patriarchal period. And for God to be a father to one who is not created, or born, or begotten a ſon of God, is to be a father by adoption; and to be a father by adoption, is to give an inheritance in title, if not in poſſeſſion; and the inheritance that God gives as a father, is dominion, bliſs, glory, and immortality. Though it muſt be owned, that after Jehovah became the king of the Jews by covenant, and afterwards the ſupreme king of Chriſtians, whether Jews or Gentiles, God may ſignify king as well as father; and which of theſe that term ſignifies, muſt be determined by the context. See Pſal. v. 2. lxviii. 24. cxlv. 1. John xx. 17. 2 Cor. vi. 16, 18. Rev. xxi. 3. compared with ver. 7.

13. Hence it is, that Chriſt proves the reſurrection of good men (for about them is the queſtion), to the Sadducees, from Moſes's calling the "Lord,"

"Lord," that is, "Jehovah, the God of Abra-"ham," Luke xx. 37.

I ſhall only quote this paſſage hiſtorically, or as a proof of what the Jewiſh notions were about this matter; but not as holy writ, ſince I am here treating with the Deiſts, who do not allow that there is any ſuch thing. In order to ſee the full force of our Saviour's argument, it muſt be obſerved,

1. That the queſtion the Sadducees moved is about the reſurrection of the man, and not about the exiſtence of the man in a ſeparate ſtate; not only becauſe the Sadducees are here deſcribed "as "denying the reſurrection, ver. 27. but becauſe the argument they uſe to ſupport their opinion, relates to the man, and not to the ſeparate ſtate of the ſoul: it being an argument drawn from marriage, ver. 28—34. And the opinion of the Sadducees was, that ſouls periſh with the bodies, Joſeph. de Bell. Jud. lib. II. cap. viii. ſect. 14.

2. That the queſtion moved by the Sadducees is not about the reſurrection of good and bad men, but of good men only. For the argument they bring againſt a reſurrection ſuppoſes a ſtate of happineſs and enjoyment at the reſurrection; which can only belong to the juſt. For their argument is, that there can be no reſurrection of good men; becauſe ſeven brethren, who had one woman to wife ſucceſſively in this life, could not all of them poſſibly have her to wife together, after the reſurrection. And that the queſtion moved by the Sadducees was about the reſurrection of the juſt, is the more probable; becauſe the opinion of the Phariſees (which the Sadducees oppoſed) was, that "though every ſoul was immortal, yet that the

" ſoul of the good only paſſed into another body." Joſeph de Bell. Jud. lib. II. cap. viii. ſect. 14.

3. That our Saviour's argument to prove the reſurrection, ver. 37. does not lie in theſe words, " *I am* the God of Abraham," becauſe they are not ſo quoted here; but Moſes *called Jehovah the God of Abraham*; and becauſe, though our tranſlators have rendered Matth. xxii. 32. " I am the " God," &c. yet that word is not in the original; but only (Ἐγὼ Θεὸς) " I the God of Abraham.

4. The force of the argument therefore lies in theſe words, that " the Lord (or Jehovah) is, or " is called, the God of Abraham;" that is, the Father of Abraham, namely, by adoption; and that what God adopts us to is immortality, and what accompanies immortality. For the firſt time that God promiſed to be a God to any one, is to Abraham and his ſeed, Gen. xvii. 7. And he there explains it, that what he means by calling himſelf " the God of Abraham," is that he would give " Abraham the everlaſting poſſeſſion of Canaan," namely, after death. See Note 32. And Chriſt had juſt ſaid before, that they which attain the world to come are " children or ſons of God, " being the children (or ſons) of the reſurrection." And he adds, " God is not the God (or the Fa- " ther) of the dead" (that is, of good men that are dead, and are to continue ſo for ever, which was what the Sadducees meant by dead), " but " of the living" (that is, of ſuch good men as ſhould live again); which was the point the Sadducees denied. For God cannot give immortality, &c. as an inheritance, either in title or poſſeſſion, to ſuch as are irrecoverably dead; but to ſuch only as, when dead, ſhall be raiſed again. And without

out giving that inheritance in title or in poſſeſſion, he cannot be a Father by adoption. And Chriſt immediately adds, "All" (that is, all good men, ſuch as Abraham, &c.) "live" (or ſhall live) "with "him" (as the words may be rendered), namely, in the paradiſaical ſtate. If it had not been underſtood among the Jews, that God and Father were the ſame thing; and that being a God of any one implied adoption, or the inheritance of immortality, etc. to every one that was not a ſon by creation, birth, or generation; the Sadducees would never have been ſilenced by this argument. But it is plain this was a notion received among the Jews, ſince, as the Phariſees triumph, ſo the Sadducees make no manner of reply, ver. 39, 40. And that it was ſo, farther appears from the Jewiſh writings both before Chriſt and ſince. In the book of Wiſdom, ch. ii. 16, 20. it is ſaid, "He pronounced "the latter end of the juſt bleſſed, and boaſts "that he has God for his *Father*. Let us cut him "off with a ſhameful death. For if the juſt man "be the *Son of God*, he will receive him."—And, ver. 22, 23, "They ſpake becauſe they knew "not the myſteries of God; nor hoped for the "reward of holineſs, nor diſcerned the recom-"pence of the blameleſs ſouls. For God made "*Man for incorruption*, and to be an *image of his* "*own immortality*." And, ch. iii. 1, 4, 7. "The "ſouls of the righteous are in the hands of God, "and their hope is full of *immortality*. In the "day of their viſitation they ſhall ſhine: and they "ſhall judge the nations, and have dominion over "the people." And ch. v. 1, 4, 5, "Then ſhall "the righteous ſtand with great boldneſs before "the face of them that afflicted them, and they "ſhall

" ſhall ſay, We fools counted his life madneſs, and " his end to be without honour; but now is he " numbered among the ſons of God; and his por- " tion is with the ſaints." The ſeven ſons mentioned in the Maccabees are ſtill called " children " of the ſtock of Abraham" by Joſephus. And as the book of Maccabees ſtill introduces them declaring, " that they ſuffered under God's cove- " nant of everlaſting life; and that God would " raiſe them to it," 2 Macc. vii. 9, 11, 14, 23; ſo Joſephus likewiſe introduces their mother comforting them with theſe words of Solomon, " Wiſdom " is a tree of life to them that do her will;" and thoſe of Ezekiel, " Shall theſe dry bones live?" and with the words of God, in the ſong of Moſes, " I kill, and I make alive." He alſo declares of theſe martyrs, " That dying for God, they alſo " lived with God, as did Abraham, Iſaac, and " Jacob, and all the patriarchs, and ran in the way " of immortality." He ſpeaks of " a reviviſcence " of all that obſerve the law of Moſes, though " they die for it;" and adds, " That God hath " granted them to receive a better life in rever- " ſion." Joſeph. de Macc. p. 1101. I. F. p. 1100. D. p. 1090. A. p. 1097. D. contra App. lib. II. p. 1076. A. B.

The ſtrongeſt paſſages might be brought to this purpoſe from the writings of the apoſtles, if thoſe we have here to argue with would allow of their authority.

Thus we have ſeen the import of the term God, as it ſtands by itſelf in Gen. xvii. 7, 8; and as it ſtands ſo, I think, it muſt appear clearly to every one to be a term equal to that of adopting Father,

or the Giver of an everlaſting inheritance, which muſt be one day or other an everlaſting poſſeſſion. But let us ſee if there is any thing farther in that text that may ſhew us that that is the preciſe meaning of this term, and may alſo at the ſame time more particularly ſhew us what that inheritance is to which God adopted Abraham and his ſpiritual ſeed.

Now, after the Almighty had ſaid that he would be a God unto Abraham, and unto his ſeed after him; he adds, ver. 8. "And I will give unto thee, "and unto thy ſeed after thee, the land of thy ſo-"journing, all the land of Canaan, for an ever-"laſting poſſeſſion." By this we ſee, that the Almighty himſelf explains the term God to be the Giver of a poſſeſſion, or of an inheritance in poſſeſſion, to Abraham and his ſeed. And, to ſhew that this is added to explain the term God, he alſo farther adds, "And I will be their God;" as much as to ſay, "And thus it is that I will be the God of "Abraham and of his ſeed, namely, by giving "them Canaan for an everlaſting poſſeſſion." The words "after him" relate to "ſeed" (who muſt be after a parent), or to the grant, which is made originally to Abraham, after or through whom it comes to the ſeed, and not as an original grant made to them: but theſe words, "after him," do not relate to the time of their enjoying this poſſeſſion; for that will be, not after Abraham, but together with him. For, as our Saviour ſays, "they ſhall come from the North, and from the "Eaſt, and from the Weſt, and from the South, "and ſit down (with Abraham, Iſaac, and Jacob) "in the kingdom of God," Luke xiii. 28, 29.

A ſhorter

A ſhorter poſſeſſion than an everlaſting one would not have ſuited the bounty and munificence of this great adopting Father of good men. This ſhews that this poſſeſſion is to be given to Abraham and to his ſeed at their recovering from death. In ſuch a ſtate of things as that in which Abraham lived, it was not poſſible for him to have enjoyed an everlaſting poſſeſſion. Nor has God as yet given him "any poſſeſſion" in Canaan, much leſs "the "whole land for a poſſeſſion." He had indeed a ſmall field for a burying-place; but that he purchaſed: nor did he ſeem to poſſeſs his burying-place, till his ſons buried him there. That is in the moſt proper ſenſe the poſſeſſion of a burying-place. And ſo Moſes himſelf conſiders it, in ſome part, in relation to Sarah's being buried there, Gen. xxiii. 19, 20. Yet ſure, no word of God, much leſs a covenant, a ſolemn covenant, a covenant that he, by way of emphaſis, calls "my covenant," ver. 2, 4, 7. and "an everlaſting covenant," ver. 7. ſhall "fall to the ground." All this ſhews, that Abraham muſt be raiſed up to have this everlaſting poſſeſſion: nay indeed, God had expreſsly told Abraham, before this appearance, namely chap. xv. 13—17. that he ſhould not have any poſſeſſion of Canaan in this life, nor any of his deſcendants till the fourth generation, and till ſome of his poſterity had ſerved in Egypt: yet God ſays here, chap. xvii. 7, 8. not only that he will give Canaan for an everlaſting poſſeſſion to Abraham, but to his ſeed alſo "in their" (or, which was the ſame, "in all their) generations." It follows then, that the everlaſting poſſeſſion, that God here promiſes to Abraham, and to all his ſeed, that is, his imi-

tators (ſuch as Iſaac was), ver. 18—22. Rom. iv. 12—17. ix. 7, 8. Gal. iii. 7, 29. in all their generations, is a poſſeſſion to be given them after death. And therefore, ſoon after this covenant, Abraham planted a grove, and called there on the name of Jehovah as "the everlaſting God," or Father, or Giver of Canaan for an everlaſting poſſeſſion, Gen. xxi. 33. And hence come the expreſſions, ſo frequent in the Old Teſtament, of everlaſting covenant, way, mercy, kindneſs, love, joy, ſalvation, light, portion, and inheritance. This is God's covenant of everlaſting life, mentioned Maccab.—And this is the mercy that Zacharias thanks God, in his ſublime hymn, for raiſing up Jeſus, to perform to the fathers, Abraham, &c. Luke i. 37, 38. See the original. And ſo our Saviour argues from the very meaning of the terms, "the God of "Abraham, Iſaac, and Jacob," Luke xx. 37, 38. as I have obſerved before, Note (31). St. Paul likewiſe argues from this grant to Abraham and his ſeed, Acts xxvi. 6—9. when he ſays to King Agrippa, "And now I ſtand and am judged for "the hope of the promiſe" (that is, of the thing promiſed) "made of God to the fathers." What the promiſe (or thing promiſed) is, we learn, ver. 8. namely, the reſurrection of the dead to everlaſting life. "For, ſays he, why ſhould it be thought "impoſſible for God to raiſe the dead?" Nay, he farther ſays, ver. 7. that "to that promiſe" (or to that thing promiſed) "our twelve tribes, ſerving "God day and night, hope to come:" and "for "that hope he was accuſed of the Jews." See Acts xxiii. 6. That is therefore evidently the hope of a reſurrection to everlaſting life. This is the promiſe which none of the Old Teſtament or the

Apocryphal worthies have obtained, Heb. xi. 39. and than which Chriſtians have ſtill a better thing provided, ver. 40. This is "the eternal life," to which "God choſe the Gentiles, πρὸ καταβολῆς κόσμου," Eph. i. 4. and which "God that cannot lie promiſed, "πρὸ χρόνων αἰωνίων, before the ſecular ages, or "jubilees;" that is, before the Jewiſh ſtate began, Tit. i. 2, 3. And where was this thing, namely, everlaſting life, promiſed to the fathers, ſo as to raiſe the hope of obtaining what was ſo promiſed to the fathers in the twelve tribes, and in Paul as a Jew, and ſpeaking to Agrippa a Jew, but in this promiſe made by God to Abraham, Gen. xvii. 7, 8. and which was afterwards renewed to Iſaac and Jacob, and to Moſes at the buſh, and repeated and confirmed in ſubſequent revelations to the Iſraelites, of "entering into reſt?" As alſo of the kingdom of a ſon of David; a kingdom of peace, plenty, righteouſneſs, and life, the inſeparable attendants of righteouſneſs? All which ſubſequent promiſes are in virtue of this original promiſe made to Abraham, Iſaac, and Jacob, "heirs with him of the ſame "promiſe," Heb. xi. 9.

Moreover, God ſpecifies what and where this everlaſting poſſeſſion ſhall be; namely, Canaan, "the land of his ſojourning:" a land, that was then "as the garden of the Lord," Gen. xiii. 10. The boundaries whereof are ſet forth, Gen. xv. 18—21. containing all that great tract of country that lies between Euphrates and the Nile: a country fit to receive Abraham's numerous imitators of all times, and of all nations; which the garden of Eden could not have been, if it had not been deſtroyed by the flood. But this great country, in its then ſtate, could not have been enjoyed by

Abraham, or his imitators, as an everlaſting poſ-ſeſſion. This may farther ſerve to ſhew, that this promiſe is yet to be accompliſhed to them at "the "times of reſpiration, and of the reſtitution of all "things" to their original happy ſtate; which, as Peter ſays, "God has ſpoken by the mouth of all "his holy prophets ever ſince the world began," Acts iii. 21. when Canaan will be indeed as Eden, the garden of God; that is, as it is deſcribed, Iſa. xxxv. 1, 2. lv. 13. lxv. 25. when, "inſtead of the "thorn, ſhall come up the fir-tree; and inſtead of "the briar, ſhall come up the myrtle-tree; when "the deſert ſhall bloſſom as a roſe, when it ſhall "bloſſom abundantly, and rejoice even with joy "and ſinging; when the glory of Lebanon ſhall "be given unto it, the excellency of Carmel and "Sharon;—when the wolf and the lamb ſhall "feed together, and the lion ſhall eat ſtraw like "an ox, and duſt ſhall be the ſerpent's meat;" and finally, when its metropolis ſhall be a city built of precious ſtones, the moſt glorious and durable of all materials, chap. liv. 11, 12. Such a city, in ſuch an heavenly country, was the expectation of Abraham, Iſaac, and Jacob; as we learn from Heb. xi. 10—16. under the deſcription of "the city "which hath foundations," of "the continuing "city," Heb. xiii. 14. and of "the heavenly Je-"ruſalem," xii. 22. In the expectation of this city, they dwelt in tents, xi. 9. Nor was it the expectation of Abraham, Iſaac, and Jacob only, but of good men all along among the Jews; as we learn not only from Iſaiah, in the places juſt quoted, but from Tobit, chap. xiii. 16—18. This city and this country is, by St. John, ſaid to be "the holy "city, and the new Jeruſalem, that he ſaw come

"down

" down from heaven on the new earth, prepared " like a bride for her bridegroom; when he that " ſits on the throne ſays, Behold, I make all things " new: and he that overcometh ſhall inherit them; " and I will be his God, and he ſhall be my ſon," Rev. xxi. 5, 7. And that the poſſeſſion of this heavenly city, in this heavenly country, may be everlaſting, or of long duration, the tree of life is then to be in the midſt of the paradiſe of God, chap. ii. 7. and on each ſide of the river that runs through the New Jeruſalem, chap. xxii. 2, 14. St. John deſcribes this city agreeably to the manner in which Iſaiah and Tobit had deſcribed it before, only with much greater particularity and diſtinctneſs, Rev. xxi, xxii. 1—6. By this deſcription, every one will ſee that this is called an heavenly city and an heavenly country, not becauſe they are to be in heaven, but becauſe they come down from it.

Upon the whole, it appears by all that has been ſaid, that God here promiſed Abraham a happier ſtate at his reſurrection than our firſt parents had forfeited for themſelves and their poſterity: Canaan, a large country; large in itſelf, and to be ſure large enough to hold Abraham and all his imitators; ſince they are to be raiſed in ſome ſort like to the angels, Luke xv. 36. and are to be in a paradiſaical ſtate, as Adam was before the fall; but " without marrying or being given in marriage," Luke xx. 35. Nor are Abraham and his ſeed only to have ſuch a country, but a city in it; " a city " whoſe Maker and Builder is God:" and in which it is natural to ſuppoſe that they are to enjoy the moſt exalted converſation and ſociety; as we may learn from Heb. xii. 22—25. if this were a proper

place to conſider that text. In theſe particulars, therefore, Abraham's everlaſting poſſeſſion in Canaan will exceed Adam's in Eden; which was a garden, without a city, and with little ſociety; and to be dreſſed by thoſe who were to inhabit it. See Gen. ii. 15. See the Diſſertation, N°. V.

NOTE (32).

" His ſpiritual ſeed, that is, ſuch as ſhould " imitate him in his faith and obedience," Gen. xvii. 7, 8, &c. That ſons, or children, ſometimes ſignify imitators in ſcripture, and even many ages before this, was fully made out, note 1. under the 3d head. That ſeed, Gen. xvii. 7, 8. muſt not be taken there in the letter, but in the ſpirit or figure, for all thoſe " who ſhall tread in the " ſteps" of their common father, of what nation ſoever they be, will appear very clearly, if we conſider the place with attention. For 1. the promiſe is to give Abraham an everlaſting poſſeſſion of all the land of Canaan, ver. 8. Yet God had told Abraham, ch. xv. 15. that he ſhould not poſſeſs the land in his life-time. Nor had he any poſſeſſion there at all from God's immediate donation; or any other, but the poſſeſſion of a burying-place, which he himſelf purchaſed. He knew therefore that this poſſeſſion of all the land of Canaan, promiſed here to himſelf, muſt be a poſſeſſion that he was to have after death: eſpecially ſince it was to be an everlaſting poſſeſſion, which is a perſonal thing; and which muſt be carefully diſtinguiſhed from an inheritance, that a man may indeed be ſaid to have to him and to his heirs for ever; even though he only have that right of inheritance in reverſion,

reverſion, and never have it in poſſeſſion at all. Now therefore as Abraham knew, that this everlaſting poſſeſſion of all the land of Canaan was to be his after death, he muſt underſtand it to have belonged to his ſeed after death too; which would plainly ſhew him, that by his ſeed here, he was to underſtand his imitators, and not his deſcendants. This would likewiſe farther appear to him from hence, that God here promiſes this everlaſting poſſeſſion of Canaan to his ſeed "in their generations," ver. 7. or which is the ſame thing, in *all* their generations: whereas God had told him, ch. xv. 16. that none of his ſeed ſhould have any poſſeſſion in Canaan, till the fourth generation. See paraphraſe and notes, N°. V. on Gen. xvii. 5. and on ver. 8.

2. The condition of the promiſe was, "Walk "before me, and be thou perfect," ver. 1. Now as Abraham underſtood, that this was the condition, on the performance of which alone, the everlaſting poſſeſſion of all the land of Canaan would continue to him; he muſt of courſe underſtand, that it was only on the ſame condition that it would continue to others. The promiſe of this everlaſting poſſeſſion was not abſolute, as the promiſe was, ch. xv. 16. which ran thus; that "in the "fourth generation *they ſhall* come hither again." The promiſe therefore of the everlaſting poſſeſſion of Canaan could not belong to any of his ſeed, that did not perform the condition. And would Abraham imagine that that promiſe would not belong to any of the other families of the earth, who ſhould perform this condition? ſuch as Melchizedech, Lot, Job, &c. purely becauſe they did not deſcend from him? Surely he would be far from

from arrogating any thing ſo preſumptuouſly to himſelf; or from imputing any thing ſo injurious to the Almighty. For ſhall the Judge of all the earth do wrong, and become a reſpecter of perſons? or, ſhall not he that is unchangeable, ever bear the ſame reſpects to the ſame objects? Accordingly God tells Abraham, that this his everlaſting covenant, or the covenant to give the everlaſting poſſeſſion of Canaan on walking before God, and being perfect, ſhould be made with Iſaac after him (an imitator of him), and not with Iſhmael, ver. 19, 21. (who profanely mocked at this ſon of the promiſe, Gen. xxi. 9, 10. Gal. iv. 29.) and at his everlaſting poſſeſſion.

3. The promiſe is not only to give the everlaſting poſſeſſion of Canaan to Abraham, but to his ſeed. At the beginning of this Note, I have obſerved that ſons or children, ſometimes ſignify imitators in the antediluvian period. And both the former arguments drawn from this chapter, prove it muſt be underſtood ſo here. But I will now in the third place farther ſhew, that imitators is more remarkably the meaning of the word *ſeed*, through the period, that is now under our Conſideration, wherever the connection does not neceſſarily oblige us to interpret it of natural deſcendants. See N°. V. The paraphraſe and notes on Gen. xvii. 8. Thus is it to be underſtood in that famous promiſe made to Abraham, "In thy ſeed ſhall all the nations of the earth be "bleſſed;" Gen. xxii. 18. and in the parallel promiſes made to Iſaac, Gen. xxvi. 4. and to Jacob, Gen. xxviii. 14. In all which places ſeed does not ſignify natural deſcendants, or even Jeſus Chriſt himſelf, one of their natural deſcendants; but ſignifies

nifies imitators: the ſenſe being, " And in (being, " or becoming) thy ſeed, (that is, thy imitators, " in walking before me, and being perfect) all " the nations of the earth ſhall be bleſſed;" (that is, ſhall have the curſe removed from them, and the original bleſſing reſtored to them.) That the meaning of ſeed in this promiſe is Abraham's imitators, and not Jeſus Chriſt, one of his natural deſcendants, as has been hitherto thought, is plain from theſe conſiderations: 1. That the New Teſtament Writers never quote this promiſe as applicable to Jeſus Chriſt; which they could hardly have omitted, if by ſeed in theſe places Jeſus Chriſt had been intended. Nay, they are ſo far from this, that none of them ever mention Jeſus Chriſt's being a ſon of Abraham, but only in his genealogy, Matth. i. 1. Luke iii. 34. Whereas they often mention Jeſus Chriſt's being a ſon of David; he being very often propheſied of under that appellation in the time of David, and ever after, as long as prophecy continued, among the Jews. 2. That the New Teſtament Writers ever interpret ſeed in thoſe promiſes that were made to Abraham, Iſaac, and Jacob, in the places in Geneſis, juſt now quoted, to be imitators, and not deſcendants; ſee Rom. iv. 12—18. ix. 7—13. Gal. iii. 6—11, 16, 19, 26—29. As alſo St. Peter in like manner calls the imitators of Sarah, her daughters, 1 Pet. iii. 6. 3. Becauſe the New Teſtament Writers make no manner of difference between God's ſaying, " *In thee*, and *in thy ſeed*, " ſhall all the families of the earth be bleſſed:" which yet could not be thought the ſame preciſe ſenſe, unleſs they underſtood it thus: " In thee, " that is, in imitating thee, and in thy ſeed, " that

" that is, in being thy imitators, ſhall all the " families of the earth be bleſſed:" or thus: in my bleſſing thee, ſhall all the nations of the earth be bleſſed alſo, that imitate thee: which is in effect the ſame. See Gal. iii. 7, 8. (quoted from Gen. xii. 3. xviii. 18.) compared with ver. 16, 29. It muſt be owned indeed, that St. Paul in one place, namely, Gal. iii. 16. ſays, " And to thy ſeed, " which is *Chriſt*;" by which Jeſus Chriſt has been hitherto univerſally underſtood. But *Chriſt* there, does not ſignify Jeſus Chriſt; but the people anointed by the ſpirit: or, in other words, the children, ſeed, or imitators of Abraham, both Jews and Gentiles, ver. ult. But to prove this, and to give a full account of St. Paul's whole thread of argument in that chapter, in order to make this interpretation out, would require more room than can be allotted to it here; and I will therefore reſerve it for a Diſſertation, N°. VI. at the end of this volume, where the reader may ſee all that I have to offer to his conſideration on this head; and by which, I hope, that dark and difficult chapter will ſtand in a clear light for the future. See the Expoſition on ſeveral portions of Geneſis, N°. V.

NOTE (33).

" Gave him a new name, ſignifying the matter " of his promiſe," Gen. xvii. 5. That name was Abraham. See Expoſition on ſeveral portions of Gen. N°. V. particularly on Gen. xvii. 5.

NOTE

NOTE (34).

" Or as a mark in their fleſh; and as a ſign, " and ſeal, that God would give them the double " adoption he had promiſed them."

That it was a mark in their fleſh, is ſufficiently plain.

That it was to be in the fleſh of all the males that were a ſettled part of Abraham's family, is as plain; becauſe it was enjoined to Abraham, to his ſons, to him that was born in his houſe, namely, the ſons of his ſervants, and to him that was bought with his money, from any ſtranger; and for the future, all males that were born to him, to his ſons, or to his ſlaves, were to be circumciſed the eighth day. See Gen. xvii. 10—15. 23—27. From hence it is plain, that circumciſion was not enjoined to any imitator of his, that was not of his family; or to an hired ſervant, who was but a fluctuating and an unſettled part of it.

That it was a ſign to Abraham's family, to diſtinguiſh it from all other families, is alſo plain; for that is the meaning of its being a token, or a ſign, as is evident from the uſe of the word *ſign* generally throughout Moſes's writings. So God always ſays of ſabbaths, and circumciſion, that he had given them to the Iſraelites for ſigns; they being the two things that peculiarly diſtinguiſhed them from all other nations. Exod. xxxi. 13, 17. Ezek. xx. 12, 20.

That conſequently it was enjoined only to ſuch as were capable of a double adoption, namely, to a temporal, and to an everlaſting poſſeſſion, is likewiſe plain; becauſe it was for that reaſon that

Iſhmael,

Iſhmael, who was to have Idumæa, was to be circumciſed, as well as Iſaac, whoſe deſcendants were to have Canaan for a temporal poſſeſſion; and who both themſelves, and each of their deſcendants, were capable of the everlaſting poſſeſſion, as they were capable of being imitators of Abraham.

Laſtly, That it was a ſeal of God's covenant to Abraham and his ſeed, we learn from Rom. iv. 4. That is, a confirmation that God would fulfil his promiſe to Abraham and his ſeed, on his and their righteouſneſs; or on his continuing to walk before God, and be perfect, as he had hitherto done. And though it was immediately a ſeal of the promiſe of the everlaſting poſſeſſion, to Abraham and his family only, yet the promiſe however would continue to ſuch of Abraham's ſpiritual ſeed, as were not of his family, and conſequently were not ſubject to circumciſion, if they were righteous before God, as Abraham was (the true condition of the promiſe): the promiſe of the everlaſting poſſeſſion having been for that reaſon made to Abraham in uncircumciſion, as St. Paul obſerves, Rom. iv. 11. And circumciſion, though a ſign or badge peculiar to the males of the fixed part of Abraham's family alone, and belonging as a ſeal immediately only to them; yet by way of deduction and inference, might ſerve as a ſeal and confirmation of the truth of this great promiſe to all Abraham's ſpiritual ſeed, of whatever other family and nation they were, Rom. iv. 11—18. For if the ſeal made it more ſure to Abraham and his ſpiritual ſeed among his deſcendants, it would confirm it by way of inference to his ſpiritual ſeed, that were not his deſcendants. For whatever confirmed it to Abraham and his imitators among his own ſeed or de-

ſcendants, would confirm it to Abraham's imitators, that were not his ſeed or deſcendants. And the one ſeed being now come, conſiſting not only of the believers of Abraham's circumciſed family, but of the believers of every other uncircumciſed family or nation whatſoever; without any manner of diſtinction, of Jew or Gentile, male or female, bond or free (now that God's family is no longer confined within the narrow bounds of Abraham's), and the one ſeed being now alſo all baptized into Chriſt Jeſus, and having put him on (as Chriſtians uſed to do new cloaths after baptiſm, Gal. iii. 27, 28.), we have all, I ſay, not barely ſo much of the ſeal, or that degree of the confirmation of the truth of the promiſe, that circumciſion gave to Abraham, and all his ſpiritual ſeed; but a new ſign and ſeal, that if we die to ſin, as we are buried under water, and riſe to newneſs of life, as we are raiſed out of the water, we ſhall be raiſed again from the dead, and poſſeſs the paradiſaical Canaan in virtue of the promiſe made to Abraham, Gal. iii. 29. And after enjoying Canaan in a paradiſaical ſtate with him for a long term, called in the Revelations "a thouſand years," ſhall, in bodies like to our bleſſed Saviour's, at laſt, aſcend "to our Father and his Father, and to our God "and his God; and ſo be ever with the Lord." See the Expoſition, N°. V. particularly the paraphraſe and notes on Gen. xvii. 10—15.

As to the original of circumciſion, which has been ſo much controverted among men of the firſt rank in literature; I ſhall only ſay, that there is not the leaſt appearance in Moſes's hiſtory, of its having been ever uſed by any family or nation, before

before Abraham. The account there ſeems to lie otherwiſe. Nor do I ſee any facts, or teſtimonies from other ſufficient authorities, that can oblige one to admit it. I think on the contrary there is a ſtrong fact on the other ſide; namely, that the Philiſtines were uncircumciſed. See Patrick on Gen. xvii. 11. And till I am obliged to admit that circumciſion was in uſe before Abraham, I am not at all diſpoſed to do it. Moſt of the reaſons one way and the other are ſtated by Spencer, de Legg. Heb. cap. v. ſect. 4.

N° I.

N° I.

A

DISSERTATION

ON

The Temptation, the Fall, and the Sentence that God pronounced on the Serpent, the Woman, and the Man; in a large Paraphraſe on the third Chapter of Geneſis.

I Take the third chapter of Geneſis to be the real hiſtory of the fall, and inſerted by Moſes as the hiſtory of the origin of moral and natural evil; between the hiſtory of the creation, in the firſt and ſecond chapters, and the peopling the world, the riſe of arts and ſciences, and other the moſt early and remarkable occurrences, to the flood, in the fourth and following chapters. I can by no means conſider it as a parable. For Moſes to have inſerted a parable in the middle of an hiſtory, without giving us any notice of its

being a parable, would not have been by any means worthy of ſo accurate an hiſtorian, as the writer of this hiſtory will, upon ſtrict obſervation, appear to be. Nor can the accounts, which the patrons of this opinion give us of it as a parable, induce a man with reaſon to be of that opinion. I do not ſee that they make any thing of it as a parable, though ſome of them have been men of the fineſt imagination. Nor can I take it to be a hiſtory of ſmall account. On the contrary, I take it to be of the greateſt conſequence towards underſtanding the true ſenſe of Revelation: being an account of the origin of natural and moral evil, which is ever ſuppoſed, and very often expreſſly referred to, from one end of the Bible to the other.

But though I take it to be an hiſtory, yet it is written after the Eaſtern manner. That alone has made ſome interpret it as a parable. And, as I take it to be an hiſtory of ſo much conſequence, I will endeavour, by a proper paraphraſe, to repreſent the whole of it together in ſuch a manner, as to remove, if poſſible, all the objections that have been made to its being a real hiſtory.

But the account muſt firſt be taken in that the ſacred hiſtorian gives us of the circumſtances in which the man and the woman were, when the temptation began. That is ſhortly this: Jehovah God had put the man

in the garden that he had planted in Eden. By Jehovah God, Moſes means the Logos, repreſenting and perſonating Jehovah God [a]. He had made the ground of the garden to produce every tree that was pleaſant to the ſight, or good for food; and, among other trees, the tree of life in the midſt of the garden; and by it alſo the tree of knowledge of good and evil, or the tree of death. He had told him, he might eat of all the other trees; but that he muſt not ſo much as touch the tree of death, much leſs eat of it; for that in the day he did eat thereof he ſhould ſurely die. Moreover, he had ordered the man to dreſs, prune, and keep the garden, as an agreeable exerciſe and recreation. He had given him dominion over the animals; and, in token of their ſubjection, he had brought them to him, to receive names from him: but not for that end only, but alſo that he might let him ſee, by their coming in pairs, that a help-mate for him was yet wanting; and yet that it could not be found among the creatures which he had ſurveyed. God had framed him an help-mate from one of his own ribs, and had brought her to him; from whence Adam either diſcovered the law of matrimony, or had it immediately revealed to him. Finally,

[a] See Note (12), and the Diſſertation, N° II.

he had cloathed both the man and the woman with a garment or covering of dignity, betokening their being children of God, and heirs of the bleſſing, though they had been naked at the firſt.

After God had placed them in theſe bliſsful circumſtances, the devil, or Satan, the head of the fallen angels, envying this happy pair this ſtate of bleſſedneſs, reſolved to try to tempt them to eat of the forbidden tree; on which ſin, miſery, and death at laſt, muſt enſue: whereby, inſtead of retaining the image of God, in which they had been created, they would become like their tempter, who had loſt it, and was in every reſpect the reverſe of it. This temptation the devil carried on in the following manner:

Finding the woman alone, he takes the ſhape and figure of a ſerpent. This he did, becauſe the woman knew, from the name that Adam had given the ſerpent, that the ſerpent was a beaſt of the field, of greater ſubtlety and ſagacity than any other; and was therefore the fitteſt to raiſe the woman's attention to what ſhould follow. He alſo took the ſhape of this animal for another reaſon; namely, becauſe the ſerpent was then of an erect figure, and made a gliſtering and ſhining appearance; deſigning preſently by that means to transform himſelf, as it were, into a flaming ſeraph, or an angel of light,

and a meſſenger from heaven [b]. In this figure, we may ſuppoſe, after firſt playing ſome wiley and artful tricks, like a ſerpent, before her, he at laſt plucked of the fruit of the tree of death, and did eat of it; and then, putting on a more ſeraphic or angelical appearance, beſpoke the woman after this manner. "You "ſee how the fruit of this tree has exalted "me; ſo that from a beaſt of the field I "am become a glorious ſeraph, and endued "not only with ſpeech, but with the know-"ledge of the Divine will, which has not "yet been fully opened to you by God him-"ſelf. Can God poſſibly, do you think, "have really intended, that you ſhould not "eat of the fruit of every tree of the garden, "and of this in particular, which he himſelf "has made and planted there? What did he "make and place it there for then?" To which the woman replied; "God has kindly "permitted us to eat of any of the other "trees of the garden, beſides that which "grows in the midſt of the garden; but that "he has abſolutely forbidden us to eat of, or "even ſo much as to touch it, becauſe its "fruit is deadly, and will certainly kill us." To which the ſerpent replied; "No, you "are greatly miſtaken; the fruit is not "deadly, nor will it kill you, any more than

[b] See 2 Cor. xi. 3. Gal. i. 8.

" it has me. Alas! all that God meant, by " ſaying it would deſtroy you, was, that it " would change and transform you. But ſo " far will it be from making you ceaſe to " be, that in the day you eat of it, it will " open and enlighten your eyes, as it has " mine; and as it has raiſed me from a ſer- " pent to a ſeraph, endued with ſpeech, and " with knowledge of the Divine counſels " concerning you, ſo it ſhall likewiſe raiſe " you from being mortals to be gods; and, " inſtead of bringing death on you, make " you immortal, like the great Creator him- " ſelf; giving you the ſame kind of know- " ledge of good and evil that he has. You " ſhall then know the way to poſſeſs all the " good you enjoy indefeaſibly and indepen- " dently, as he does; and you ſhall know " how to avoid death, the threatened evil, " which would for ever put an end to all " your bliſs and felicity. Even diſobedience " itſelf will not then be able to bring it upon " you. In fine, you will find this tree to " have the like power to improve and raiſe " your minds, as the tree of life has to pre- " ſerve your bodies." The woman, upon this, looking wiſhfully upon the fruit, and being then ſtrongly and wickedly preju- diced by the inſinuations of the devil; and obſerving that it was a tree bearing a fruit that looked to be good for food, as well as the

the reſt of the trees of the garden, and of a moſt exquiſite ſhape and hue; and, above all, deſirable for the attaining this impious knowledge, which the ſerpent had abſurdly and maliciouſly flattered her with; from ſeeing him ſo much improved, as it ſhould ſeem, by it; and being then, from this fooliſh luſt of low and mean appetite, and of an high and preſumptuous ambition, willing to believe him a glorious ſeraph, and a meſſenger from heaven, againſt her own ſtrong reaſoning before, ſhe took of the fruit of the tree, and did eat; and gave alſo to her huſband (now) with her, adding many fond perſuaſive arts to that purpoſe, and he took of it from her, and did alſo eat.

As ſoon as they had both eaten of it, ſo far were theſe vain and deluſive hopes, that the ſerpent had given them, from being made good, that they preſently found that they had forfeited all the bleſſedneſs God had given them. The very firſt thing they ſaw was themſelves ſtript of the robe of dignity and felicity that God had covered them with, as the badge of the high relation they bore to him, and of that inheritance of which they were poſſeſſed; and that they were now as naked as they had been at the firſt: and though they fooliſhly endeavoured to ſupply the defect of this glorious covering, by a kind of garment or covering of fig-leaves, or fig-

branches, yet they ſtill found they had the ſame reaſon to be afraid of him (notwithſtanding that he had been their kind and indulgent Father, while they continued his obedient offſpring) as they had had before they had made themſelves this new covering; ſince they could not but ſtill ſee that he was now become their juſtly incenſed Judge; and that the coverings they had made themſelves could not poſſibly prevent his ſeeing that they were ſtript of the glorious garment, that was to be theirs as long as they continued obedient to his commands.

Jehovah God calls Adam before him, who tells him, "That hearing his voice in the "garden, and finding himſelf ſtript of the "garment that God had given him, as a ſon "of God, and conſequently deprived of the "relation he ſtood in to him, he was afraid, "and had hid himſelf." Whereupon Jehovah God ſaid to him, "Who told you "that you was naked? I, indeed, told you, "when I gave you that garment, that you "ſhould be immediately deprived of it, if "ever you did eat of the forbidden tree. What "then, have you eat of that forbidden tree? "It is that then which has made you naked." Adam replies, The woman, which thou gaveſt me, gave me to eat. And the woman ſaid, it was the ſerpent that beguiled her, and ſhe did eat.

Whereupon

Whereupon Jehovah God calls the ſerpent, or ſatan, the devil, in the ſhape of a ſerpent; and firſt pronounces ſentence upon him. This was according to the rules of ſtrict juſtice (he being, with the utmoſt malice and wickedneſs, the original deceiver); and it was alſo according to rules of equity and mercy towards the man and the woman, in order to raiſe ſome hopes in them, from paſſing a ſentence on the devil before he paſſed any on them, who had circumſtances that might plead for the Divine patience, and a farther ſpace to repent. The ſentence, that Moſes relates God to have paſt on the devil, is, as becomes a good hiſtorian, ſuited to the appearance which the devil made; namely, that of a ſerpent; juſt as he calls the Logos Jehovah, conſidered as repreſenting Jehovah; and as he calls him and angels men, when they appeared in the ſhape of men. And God ſaid unto the devil, "O proud and wicked "ſpirit, becauſe thou haſt thus wickedly and "arrogantly tempted and deceived the wo-"man, by the means of the ſhape of the "ſerpent, pretending as if thou thyſelf waſt "a being that could acquire a felicity inde-"pendent of me, and impart the like to the "woman, in direct condradiction to my "commands; curſed, therefore, ſhalt thou "be above all cattle, and all the beaſts of the "field; my power ſhall immediately deprive

"thee

" thee of that erect and bright figure, by the
" means of which thou haſt made theſe ar-
" rogant and wicked pretenſions, and lay thee
" at the foot of the woman whom thou haſt
" deceived. On thy breaſt ſhalt thou go;
" and inſtead of being able to pluck the fruit
" of any tree, thou thyſelf, whilſt thou ac-
" tuateſt that form, ſhalt be able only to
" grovel in the duſt, and eat what is mingled
" with it. And the very ſpecies, whoſe form
" thou haſt taken, ſhall be curſed in like
" manner; for they alſo ſhall be reduced
" from a beautiful beaſt of the field to the
" ſtate of a deformed and mean reptile, as a
" memorial of this thy arrogant and pre-
" ſumptuous malice, as a perpetual caution
" and warning to mankind againſt thee, and
" as a farther ſecurity to them againſt thee
" for ever, by depriving thee of having ſo fit
" an inſtrument, as a ſerpent is in its preſent
" figure and form, to purſue thy temptations
" by, through putting on the appearance of
" an angel of light. So little reaſon will I
" leave the woman to believe thy arrogant
" and falſe pretences for the future; and
" thereby will I facilitate her returning to
" the obedience due to me, and prevent her
" liſtening again, ſo eaſily, to thy wicked
" and artful inſinuations. Moreover, I will
" not only put enmity between the woman
" and thee, by ſhewing her all the baneful

" conſe-

" conſequences of thy temptation, but be-
" tween all thy imitators, the wicked viper-
" ous race of Cain (who will be a liar, and
" a murderer, like thee, and ſlay his righte-
" ous brother); and between Seth, the true
" ſucceſſor of righteous Abel, and his de-
" ſcendants, who ſhall go by the name of
" The children of God. And one from this
" righteous ſeed, namely, Jeſus, ſhall bruiſe
" thy head, and deſtroy all this wicked deſign
" and contrivance of thine, by overcoming
" and deſtroying death itſelf, which thou
" haſt brought on the human race; and thou
" ſhalt never be able to defeat this his kind
" and gracious intention towards mankind;
" though, through my permiſſion, thou wilt
" be able to afflict him, and bring him to
" die, and even on a tree, as thou haſt by a
" tree brought death on the world. But by
" his death I will deſtroy thee, who haſt,
" through my permiſſion, had the power
" thus to introduce death on the firſt pair,
" and on all their race." And to the wo-
man, whom the ſerpent had deceived, God
ſaid, " Though thou mayſt learn from the
" ſentence that I have pronounced on thy
" tempter and enemy, that the fruit thou
" haſt eaten ſhall not bring death immedi-
" ately upon thee, but only operate like a
" ſlow poiſon in thy blood; on which, how-
" ever, death will infallibly ere long enſue:

" and

" and though thou mayſt learn from this
" ſentence too, that I deſign to preſerve thee,
" for ſome time, as the mother of a future
" race; yet a curſe ſhall attend thy fruitful-
" neſs, inſtead of the bleſſing that I firſt pro-
" nounced upon thee; for I will greatly mul-
" tiply thy ſorrow in breeding children, and
" in bringing them forth, beyond other crea-
" tures; and inſtead of that independant ſtate
" of happineſs, which the ſerpent (whom
" thou now ſeeſt groveling at thy feet, in
" virtue of my curſe, notwithſtanding his
" new boaſted acquiſition) has vainly flattered
" thee with, if thou wouldſt eat the forbidden
" fruit; and which thou, through the fond-
" neſs which thy huſband had for thee, haſt
" prevailed on him to eat of, as thou hadſt
" done thyſelf before; from henceforth thy
" fond deſire ſhall be to him, and thereby
" he ſhall rule over thee, and have thee in
" ſubjection; for which there could have
" been no room, if thou hadſt preſerved thy
" virtue and innocence." And to Adam he ſaid, " Since, from a fooliſh fondneſs for
" thy wife, thou haſt hearkened unto her
" voice, and haſt eaten of the tree, of which
" I commanded thee, ſaying, Thou ſhalt not
" eat of it, when I had made the ground of
" the garden to produce every tree for thee
" that is pleaſant to the ſight, or good for
" food,

" food[c], therefore, curſed is the ground for
" thy ſake. In vexation and ſorrow, for the
" frequent diſappointments of thy care and
" toil about it, ſhalt thou eat the produce of
" it, all the days of thy life; for it ſhall not
" any more yield unto thee, of itſelf, trees
" bearing fruit, but thorns and thiſtles; and
" it ſhall only bring forth of its own accord
" the herb of the field, a part of thy food,
" common to thee and the beaſts of the field,
" who are not able to provide food for them-
" ſelves; but bread, the other part of thy
" food, the great ſtaff and neceſſary ſupport
" of life, ſhall the ground not yield to thee,
" but in virtue of thy labour, and the ſweat
" of thy brow, till thou return to it, out of
" which thou waſt taken. For duſt thou art;
" and now, that I am going to drive thee out
" of paradiſe, and from the tree of life,
" which alone would have preſerved ſuch a
" mouldering frame and conſtitution as thine
" to immortality, to duſt thou ſhalt return."
Thus Jehovah God paſſed ſentence ſeverally upon the three parties in this tranſgreſſion; inflicting a puniſhment on each of them the moſt properly ſuited to their reſpective crimes.

Upon this mild ſentence, Adam perceiving, with great joy and thankfulneſs, that he and his wife were to be continued alive to people

[c] Gen. iii. 9.

the

the world; he, I ſay, who before had named her Woman[d], now named her Eve; as much as to ſay, "the mother of all living." And though Jehovah God had thus juſtly expreſſed his reſentment againſt them; yet, as the man and the woman had loſt their garment of glory and dignity; and, as their fig-leaves or branches were not a proper covering for them, Jehovah God, as a farther mark of favour to them, ſhewed them how to make coats of the ſkins of beaſts, which he had appointed them to offer in ſacrifice to him, for their apparel; thereby, at the ſame time, holding forth to them this ſad moral; that by having indulged their appetites and paſſions, they had, from children of God, reduced themſelves, as it were, to a level with the beaſts which periſh: but withal encouraging them hereby to hope, that through faith in his mercy, as the moſt powerful ſpring of repentance, they might not only eſcape death at preſent, but recover from it. And when Jehovah God had provided this cloathing for a pair that had too little experience to know how to provide what was fit for themſelves; as he had given them a language, and directed them to food and matrimony before; then he, as the great Angel of God's preſence and council, ſaid to ſome other of the angels, his fellows[e], "Behold, the man has ſeparated himſelf from

[d] Gen. ii. 23. [e] Heb. i. 9.

"us,

" us, the faithful ſons and miniſters of God,
" by eating of the tree of knowledge of good
" and evil; and now, leſt after the hurt he
" has juſtly received thereby, he ſhould put
" forth his hand to take alſo of the tree of
" life, and thereby be healed, and live for
" ever; therefore I will ſend him out of this
" garden, where the ground brought forth
" trees and fruit ſpontaneouſly, to till with
" toil and hard labour that more barren un-
" paradiſaical ground, out of which he was
" taken. The tree of life he muſt not eat
" of; and ſince he muſt not, toil and labour
" will be the beſt means to preſerve his life,
" as long as it will be fit that it ſhould be
" continued to him:" So he drove out the man. And he placed at the Eaſt of the garden of Eden, cherubims with a glory, or flame, that darted every way (called " a flaming " ſword," or the flame of a ſword), to keep the entrance to the garden, and to the tree of life, againſt all men in this mortal ſtate; but thereby leaving them hopes, that ſince God did not deſtroy paradiſe and the tree of life, but only barred the entrance of them againſt mortal men before death, that if they became imitators of God, and ſhould no longer be the children of the devil, God, as their gracious and forgiving Father, would adopt them to the inheritance of Eden again, and would after death put them into the poſſeſſion of it;

as

as he took Adam, and put him in it before he had diſobeyed his juſt and reaſonable commands; and as he afterwards took Enoch, and put him there, without taſting death, when he had ſcarce attained half the age of man in that period of the world, on his walking with God, as Adam had done before the fall.

The great objections that have been made againſt the third chapter of Geneſis being a literal hiſtory, are, that the ſkill of managing the temptation ſeems to be attributed to the ſubtlety of the ſerpent; that a ſerpent ſhould ſpeak, reaſon, and deſign (which is thought to have too much of the marvellous for any thing but a parable); and that God ſhould ſentence a beaſt of the field with the man and the woman, two beings ſubject to moral government. I hope this paraphraſtical account that I have now given of Moſes's hiſtory of the fall, will obviate the firſt and ſecond of theſe objections. For ſuppoſe the expreſſion, "Now the ſerpent was more ſubtle than any "beaſt of the field," to be elliptical, then ſupply it thus, and the objection will vaniſh; "And therefore the devil made uſe of the "ſhape and figure of a ſerpent, to awaken "the woman's attention to him; ſhe having "been informed by the name which Adam "had given the ſerpent (Nachaſh), ſignifying "his ſubtlety, that he was an animal of "greater ſagacity than any other beaſt of the "field."

"field." And as to the laſt objection, I think the account I have given of the ſentence will ſhew, that it is a ſentence on the devil only; and that the reducing the ſerpent from a beaſt to a reptile was only in mercy to mankind, in order to ſhew our firſt parents, how incapable the ſerpent was of giving them an independent happineſs, and to prevent a ſerpent being inſtrumental to the like miſchievous deſigns of the devil for the future. And as to the middle objection, it appears by the Paraphraſe, that it is not the ſerpent that ſpeaks, but the devil, called "the ſerpent," from his putting on the appearance of that beaſt of the field. If this ſhall be ſtill thought to have too much of the marvellous for a literal hiſtory, I muſt take the liberty to ſay, that, if we will receive nothing of the marvellous, we muſt not only renounce a great many parts of revelation, but all miracles, and all other atteſtations of the Spirit (how well ſoever atteſted), which are the great external evidence on which all revelation in fact is, and in reaſon muſt be, built; whereas nothing of the marvellous, either conſidered as a part of revelation, or as the evidence of it, can be thought at all ſtrange and improper, when it is duly conſidered. It is, indeed, what was to be expected: whereas, on the other hand, if there had been nothing of the marvellous in a revelation from God, that itſelf would have been the moſt aſtoniſh-

ing thing that could have happened; ſince God would then be ſuppoſed to have given us a revelation, without any thing to raiſe our attention, or to give it a proper atteſtation. Farther; is it more marvellous, for example, that the devil, a powerful ſubtle being, ſhould appear in the ſhape of a ſerpent, and ſpeak through that ſhape, and be called a ſerpent, than that the Logos, or any great angel, ſhould appear to perſonate God, and ſpeak as God, in the ſhape of a man, and be called a man; which yet, I am apt to think, he that reads the Diſſertation, N° II. attentively, will not doubt the truth of.

In fine; I believe, if the ſtate of things be carefully conſidered, and we would but put ourſelves, as preciſely as may be, into the circumſtances of our firſt parents in Eden, we ſhould ſoon ſee, that the account Moſes gives us of the temptation and the fall, conſidered as a literal hiſtory, was as likely and as natural a way for the great enemy of God and mankind to have ſeduced the firſt man and woman by, as any we can now poſſibly deviſe.

N° II.

Nº II.

A

DISSERTATION

CONCERNING

God's viſible Preſence and Appearance, Face and Glory, as they occurr in Scripture, eſpecially in the Old Teſtament.

WE read of "God's Preſence," Gen. iv. 16. and that it was viſible is certain; becauſe Abel and Cain "brought their offerings to it;" which ſignifies the preſenting them to a Being that had a viſible reſidence [a]. And that this Preſence of

[a] "Brought their offerings to it; which ſignifies the "preſenting them to a Being that had a viſible reſidence." That this is the meaning of Cain and Abel's bringing their offering, beſides what is ſaid above, may farther appear from hence; that the bringing an offering to God, in Moſes's ſtile, after the giving the law, is bringing an

of God was viſible, does not only follow from the expreſſion itſelf, which cannot well be ſuppoſed to have any other meaning, but from this Preſence of God's viſibly accepting Abel's offering, and rejecting Cain's. See Note [a]. For God's accepting an offering, is ſending a flame from himſelf to devour it. Lev. ix. 24. Judges xiii. 20—23. Pſal. xx. 2, 3. 1 Kings xviii. 36—40. See the ſequel of this Diſſertation. The ſame phraſe, namely, "God's "Preſence," is uſed by Moſes, when he prays, that God, and not an angel, may continue with his people, and lead them to Canaan; thereby to diſtinguiſh them from other nations, who yet had angels for their governors or preſidents. See Deut. xxxii. 8, 9. accord-

offering to the Glory of God, which viſibly reſided among men. For the offering was brought to the door of the tabernacle, or to the temple, where God dwelt. Nor do I believe, if it be well conſidered, that there are any inſtances, from the offering of Cain and Abel to the deſtruction of the firſt temple, of an offering's being made to God, but when the Being that repreſented him viſibly reſided; except the extraordinary caſe of David, 1 Chron. xxi. 14—30. and of Elijah, 1 Kings xviii. See Mal. i. 8. where the ſame word, namely, offering, is uſed, of preſenting a thing to a governor. And indeed, how could they poſſibly have brought their offering, if they had not known where they were to bring it? And how could they have known where they were to bring it, if they had not known where the Being reſided, to whom they were to bring it? See Note (12) of the Eſſay; ſee Note [c] lower; and the Third Corollary of this Diſſertation.

ing

ing to the LXX. Dan. x. 13, 20, 21. "If thy "Preſence," ſays Moſes, "go not with us, "carry us not up hence," Exod. xxxiii. 14—17. Finally, this Preſence is called "God's face," in Gen. iv. 14. From whence too, as ſomething that was viſible, Cain ſays, upon his ſentence of baniſhment, that "he "ſhall be hid." Ibid. The Preſence of God therefore with men is his viſible and fixed reſidence among them, in contradiſtinction to his appearances, which were but occaſional, and of a ſhort continuance. In this ſenſe we are to underſtand God's "Preſence or Face," 2 Kings xxiv. 20. Jer. vii. 15. lii. 3. Pſal. li. 11. It ſignifies his viſible reſidence in the temple, in all thoſe places.

The firſt period of this viſible and fixed reſidence was from the creation till a little after the flood (when he retired [b]); and then again

[b] "The time of his fixed reſidence was from the crea-"tion till a little after the flood, when he retired." That God reſided viſibly in the world during this period ſeems to follow from hence; that till the flood, or rather till juſt after Noah's coming out of the ark, Moſes never introduces God as coming down from heaven, or as appearing, in order to introduce him ſpeaking to men. And yet, after that time, Moſes always introduces God as coming down from heaven, or as appearing, when he would introduce him as ſpeaking to them. See Gen. xi. 5. xviii. 21. xii. 7. xvii. 1. xxvi. 2. xxxv. 7, 9. This plainly ſhews, that Moſes conſidered God as viſibly reſiding in the firſt period, and not in the ſecond.

(after an interval of about a thouſand years) from the giving of the law to the deſtruction of the firſt temple.

His occaſional appearances were to the builders of Babel, in wrath and diſpleaſure; and to Abraham, Iſaac, Jacob, and Moſes at the buſh, in kindneſs and favour; ſo that the period of theſe occaſional appearances was the interval between the two periods of his viſible and fixed reſidence.

The place of his viſible and fixed reſidence ſeems to have been at the entrance of Eden, from the fall to the flood (for which I have given my reaſons, Note (12) of the Eſſay); in the ark during the flood [c]; and in the tabernacle

[c] "In the ark during the flood." That he reſided in the ark during the flood, appears by his ſaying to Noah, "Come thou, &c. into the ark," Gen. vii. 1. and chap. viii. 16. and "Go thou out of the ark:" neither of which could have been ſaid, if this Being had not been in the ark. And that he was in the ark during the flood may be farther inferred from Noah's ſacrificing to him (as repreſenting God), as ſoon as he came out of the ark; ſince, as we have juſt obſerved, no ſacrifices were ever offered to God, but when he had a certain viſible reſidence; and not when he occaſionally appeared: as is plain by Abraham, Iſaac, and Jacob's not ſacrificing, unleſs in the caſe of the ram offered inſtead of Iſaac. But that was pointed out to be done by a particular providence, ſpeaking as plainly as if God had expreſsly commanded it, Gen. xxii. 13, 14. and which muſt conſequently be conſidered as an extraordinary and an excepted caſe; as muſt alſo the caſe of Elijah, 1 Kings xviii. 19—41. See the Third Corollary to this Diſſer-

bernacle and the firſt temple, after the long interval juſt now mentioned.

" God's face" is his becoming viſible, as a brightneſs covered with a cloud, in an human ſhape, or in the ſimilitude of a man; and particularly with the ſimilitude of an human face: and then it is ſaid, that " God, or " Jehovah, was preſent, or appeared;" and he is then ſaid to be " a Man," Gen. xviii. 2. xxxii. 24—31. " God's glory" is his becoming viſible, as a great brightneſs covered with a cloud, without any human ſhape, or any other ſhape or ſimilitude at all.

This I take to be the general meaning of theſe phraſes in ſcripture, namely, of " God's " preſence and appearance, his face and " glory," particularly in the Old Teſtament, where they more generally occurr. But it is neceſſary to be more particular, and to prove this more fully from the hiſtory of the Bible.

However, it will be fit to premiſe beforehand, that as the Supreme Being is immenſe, it is impoſſible that, properly ſpeaking, he ſhould ever be more preſent or more abſent from us at one time than another. It is in him that " we all live, move, and exiſt." As

Diſſertation. From God's being in the ark, we may underſtand the meaning of that difficult and hitherto miſtaken place, 1 Pet. iii. 18—22. the full meaning of which text may be ſeen in Diſſertation N° III.

the Supreme Being is immenſe, he is alſo incorporeal, unchangeable, and inviſible; and therefore cannot have any face or other bodily parts at any time; or be any thing but what he always is; or any thing, at all times, but that Being, "whom no man hath ſeen, "or can ſee," 1 Tim. vi. 16. See John i. 18. v. 37. 1 John iv. 12. By God's preſence, therefore, and appearance, by his face and glory, we muſt underſtand ſome Being, not always viſible, viſibly reſiding with men; or appearing to them, as a brightneſs in a cloud, either in the ſimilitude of a man, or without any ſimilitude at all, to repreſent and perſonate the Supreme Being, under the character of the Father of his family, or of the King of his people; and always ſpeaking in the name of the Supreme Being, or as the Supreme Being; as, "Behold, I have given thee," &c. Gen. i. 29. or, "I am Jehovah thy "God," Exod. xx. 12: while all other Divine meſſengers, as prophets, angels, or the Word himſelf in fleſh, ſpeak as from the Supreme Being; as, "Thus ſaith the Lord;" or, "This is the will of God." This Being, thus perſonating God, is to be underſtood by the term God, whenever he is ſaid to be viſible: and was ſo underſtood by the Iſraelites[d].

More

[d] That the Iſraelites did not think this viſible Being to be the Moſt High God, may be juſtly concluded from this, that

More particularly, I take this Being, that thus perſonated and repreſented the firſt, to have been the ſecond Being, ἐν μορφῇ Θεοῦ, Phil. ii. 6. My reaſons for it may be ſeen at large, in the Eſſay, particularly in Note (11) and Note (12).

I have already ſaid, that this great Being either viſibly reſiding with men, or appearing to them, was viſible as a glory, or as a brightneſs in a cloud; either having the ſimilitude of a man, or no ſhape and ſimilitude at all. But it is now fit to be more particular, and to trace exactly theſe two different manners of

that the light of nature would teach them, that the inviſible God could not be viſible; that the incorporeal God could not have a body; that he that is immenſe could not be confined to a place; nor he that is unchangeable vary his poſture, ſhape, or appearance. It may alſo be concluded from hence, that the Being, who is called "God's "Preſence," Exod. xxxiii. 14, 15. is called "God's An-"gel," Exod. xxiii. 23. "the Angel in whom God had "put his name," Exod. xxiii. 21. "the Angel," Acts vii. 35, 38. and "the Angel of God's preſence," Iſa. lxiii. 9. Theſe different appellations of the ſame Being ſhew plainly, that the Iſraelites did not take this Being that viſibly appeared, to be the Moſt High God, but an Angel; and that, as they gave this Angel the name of God, and Jehovah, which is God's proper name, they took this Angel, or this great Meſſenger and Miniſter, to perſonate God, and repreſent him. So Solomon afterwards underſtood it; for at the dedication of the temple, when the Glory filled the houſe, he ſays, "Behold, the "heaven of heavens cannot contain thee, how much leſs "this houſe which I have built?" 1 Kings viii. 27.

this

this Being's becoming viſible through the ſcripture-hiſtory: which will make this whole matter evident and certain, beyond contradiction.

This great Being became viſible, as a brightneſs or glory covered with a cloud, in the ſhape or ſimilitude of a man, to our firſt parents, and to the patriarchs, both before and after the flood, Gen. iii. 8. iv. 14, 16. v. 24. vi. 13. viii. 21. xi. 5. xviii. 1—22. xxxii. 24—31; to Moſes, Aaron, Nadab and Abihu, and ſeventy of the elders of the children of Iſrael, Exod. xiv. 9—12; and to Moſes when alone, after he became the leader of the children of Iſrael. This laſt particular will appear more fully hereafter.

Now that Jehovah God was viſible to theſe perſons, at theſe times, as a glory, or brightneſs, covered with a cloud, in the ſimilitude or ſhape of a man, may be proved diſtinctly, by proving both parts of the propoſition.

For (1.) "he became viſible in the ſhape "of a man." This is very evident in ſome of the places above-mentioned; particularly Gen. ii. 16—23, where God is ſaid to ſpeak to Adam and Eve, and to give them orders; and moſt expreſsly Gen. iii. 8, where they are ſaid to "hear the voice of God, and the voice "of God walking in the garden;" from whence he afterwards "drove out the man," ver. 23, 24. when, inſtead of walking with God,

God, he had, from a conſciouſneſs of guilt, run away from him, and hid himſelf, ver. 8. There were then placed, at the entrance of this garden, cherubims, and a glory, as the flame of a ſword, pointing every way, to hinder his re-entrance. Jehovah God (that is, the Being that perſonated him), reſided viſibly at the entrance of this garden till the flood [e], and was ſurrounded with an hoſt of angels; and God's being viſible there is what is called "his face, and his preſence," in Gen. iv. 14, 16. From God's fixed reſidence among men came the expreſſions of "coming "to God," Heb. ii. 16. and of "coming, or "drawing nigh to him, of walking with "him," Exod. xxviii. 43. 1 Sam. xiv. 36. Gen. v. 22, 24. vi. 9. and "before him," Gen. xvii. 1. xlviii. 15. 1 Kings ii. 48. To this preſence of God good men brought or preſented their offerings [f]; from it mankind received marks of acceptance or diſpleaſure, Gen. iv. 3—9. From thence too God talked with Cain, Gen. iv. 6—13. And from thence it was that, on murdering his brother, as from that part of the earth that had received his brother's blood, God baniſhed him, ver. 14, 16, to a diſtant place; namely, to the

[e] "Reſided at the entrance of this garden till the flood." See Note (12) of the Eſſay.

[f] "Brought or preſented their offerings." See Note [a] in this Diſſertation, and Note (12) of the Eſſay.

land

Land of Nod; which, in alluſion to God's conſtant preſence at the place where God ſpoke to him, and which I ſuppoſe was at the entrance of Eden, Cain calls being "hid "from God's face," ver. 14. And Moſes calls Cain's going away from this place, his going "out from the preſence (or face) of God." It was this preſence of God that "took "Enoch" and put him into paradiſe, Gen. v. 24[g], and that "ſmelt a ſavour of reſt (or a "ſweet ſavour) in Noah's offering;" ſhewing, that the ſmell of Noah's offering was grateful to him, in ſome ſuch way as that by which we ſhew a ſmell to be grateful to us. Gen. viii. 21. See a like phraſeology, Lev. xxvi. 31. Amos v. 21. See alſo Eph. v. 2. Phil. iv. 18. It is in the ſame ſhape and form that "Jehovah came down," namely, from heaven, "to ſee the tower of Babel," Gen. xi. 5. but with viſible marks of wrath and diſpleaſure. See Note (28) of the Eſſay, verſ. fin.

And when, for the univerſal wickedneſs that overſpread the world, God's preſence ſeems to have been withdrawn, ſoon after the flood; God yet is ſaid, after a long interval, to appear at certain times; particularly, firſt to Abraham, who was the only worſhiper of

[g] "Took Enoch, and put him into paradiſe," Gen. v. 24. See Note (22) of the Eſſay.

the

the true God, that had all along kept himſelf free from the general infection. And therefore it is that Stephen ſays, with a peculiar emphaſis, that "the God of glory appeared "to Abraham," Acts vii. 2; implying, that ſuch an appearance had been unuſual, at leaſt for a conſiderable time, and that it was now only occaſional. Jehovah and the two angels ſat down and did eat with Abraham, Gen. xvii. 1—9. And when Jehovah had left communing with Abraham, "he went "his way; and, as it ſhould ſeem, towards Sodom, to ſee whether they had done according to the cry of it, which had come unto him, ver. 21. God likewiſe appeared unto Iſaac, Gen. xxvi. 2—6. And Jacob ſtruggled to hold the Man that appeared to him, and would not let him go till he had bleſſed him; which Man was God, Gen. xxxii. 24—31; that is, the Being that repreſented and perſonated God. Job ſays to God, after he had ſpoken to him, chap. xxxviii. 1. "I have heard of thee by the hearing of the "ear, but now hath mine eye ſeen thee," chap. xlii. 5. "Moſes, Aaron, Nadab, and "Abihu, and ſeventy of the elders of the chil-"dren of Iſrael, ſaw Jehovah, the God of Iſrael, "and there was under his feet as it were a "paved work of ſapphire-ſtone," Exod. xxiv. 5---12. Jehovah God did not only ſpeak to Moſes (ἐν εἴδει, according to the LXX) by an

fore cannot, in common ſenſe, be interpreted ἀνθρωποπαθῶς, any more than they can be ſuppoſed to belong to the firſt Being, who has no parts. And therefore theſe paſſages muſt neceſſarily be underſtood of the ſecond Being, as repreſenting and perſonating the firſt; and on that account going by the name of the firſt. And,

2. As Jehovah reſided or appeared, on theſe occaſions, in an human ſhape; ſo that human ſhape was a body of glory, covered with a cloud. From hence we may underſtand, how the glory ſometimes mildly and benignly ſhone forth through the cloud, as a mark of favour to good men, like ſmiling in the countenance of a man; and that it did ſo, appears from the phraſes that are ſo common in the Old Teſtament; as, "God's "ſhining," Pſal. l. 2. or, "ſhining forth," Pſal. lxxx. 1. or, "cauſing his face to "ſhine," Pſal. iii. 16. lxviii. 1. lxxx. 3, 7, 19. cxix. 135. and, "lifting up the "light of his countenance," Numb. vi. 16. Pſal. iv. 6. xi. 4. which are all evidently derived from a glory, covered with a cloud, in the form and ſhape of an human face; and are taken from this form of God's becoming viſible: though they are uſed in a period when that was not the uſual form in which he became viſible to men.

On theſe occaſions the glory ſhone benignly through the cloud: whereas, if the cloud had been totally withdrawn, the glory would have utterly conſumed them, and ſcorched them up; ſo that "no man could ſee "the face of God" (with the cloud totally withdrawn), "and live." This may ſerve to explain what Moſes means, Exod. xxxii. 18. when he "beſeeches God to ſhew him his "glory;" though God was at that very time ſpeaking to Moſes face to face, and mouth to mouth, as a man ſpeaketh with his friend; and though Moſes then beheld his "appear-"ance and his ſimilitude" (according to Numb. xii. 8), and the cloudy pillar was at the door of his tent: when Moſes, in ſuch circumſtances as theſe, beſeeches God to ſhew him his glory, he muſt mean his glory, κατ' ἐξοχήν, that is, the glory of his face; which muſt be ſuppoſed the brighteſt glory of that appearance, as the human face is the brighteſt part of a man. That that was what Moſes meant, farther appears by God's anſwer; "No "man can ſee my face and live," ver. 20. And, I think, the whole meaning of this prayer plainly is, that Moſes deſired to ſee the face of the appearance of God, with the cloud wholly withdrawn; for through the cloud he then beheld it. This Moſes deſired, as a ſure token that God himſelf would lead them to Canaan; notwithſtanding the great

provocation of the golden calf. This alſo will ſhew the meaning of God's anſwer; "Thou canſt not ſee my face" (that is, with the cloud totally withdrawn, unleſs thou art ſheltered otherwiſe from it) "and live." For, as God adds, "No man can (ſo) ſee "my face, and live," ver. 20. But therefore, whilſt my face, or brighteſt glory, paſſes by, I will place thee in the cleft of the rock, and will cover thee with my hand; which may preſerve thee as much as the cloud itſelf: and when my face is paſſed by thee, I will take away my hand, and let thee ſee my back parts, in the manner thou deſireſt; namely, not only with the cloud withdrawn, but with my hand removed alſo; for the brightneſs and flame there is not ſuch as will conſume thee, though the cloud be withdrawn, and my hand be likewiſe taken away. "But my face ſhall not be ſeen" (that is, ſhall not be ſeen with my hand withdrawn, as my back parts may), leſt the flame ſhould utterly conſume and ſcorch thee up.

From this body of glory's being covered with a cloud, alſo comes the phraſe of God's "hiding his face," Job xiii. 24. Pſal. xiii. 1. xxvii. 9. xxx. 7. lxix. 17. Iſa. liv. 8: when, as Job ſays of the heavens, "He holdeth "back the face of his throne, and ſpreadeth "his cloud upon it," Job xxvi. 9. It is probable, that, on this occaſion, the cloud,

that

that covered his face, was ſo condenſed, as that the light did not break through it at all. This, perhaps, may be the propereſt place to obſerve, that, probably, on ſome occaſions, the cloud that covered the glory in an human ſhape, was ſo condenſed all over the human ſhape, that Jehovah appeared entirely like a man: at leaſt, it ſeems to have been ſo, in the caſe of God's appearing to Abraham, in the plains or oaks of Mamre; ſince Abraham ſeems, at the firſt, to have taken him for a mere man, Gen. xviii. 1---17. And ſo it was in the caſe of Jacob, Gen. xxxii. 24, 30. From hence alſo comes the phraſe of "intreating God's face," Pſal. cxix. 58. as alſo of "God's being angry," Numb. xii. 9, when there were viſible marks of diſpleaſure in his countenance. From hence alſo, it may be, comes the phraſe, which we meet with in numberleſs texts, of "ſeeking the Lord, "and ſeeking his face" (namely, when he diſappeared), "and of ſeeking to his habita-"tion." See Job xxiii. 3--11.

On the other hand, as the glory often ſhone mildly from the face of God on good men; ſo it is probable it did, in particular, from one part of his face on them, when they were offering their ſacrifices: while a flame broke out through the cloud from ſome other part of it (probably his mouth) to devour their ſacrifice, as a mark that their gift

was accepted. So it was on the firſt ſacrifice that Aaron offered, Lev. ix. 24. See alſo Judges xiii. 20, 23. 1 Kings xviii. 36---40. Pſal. xx. 3. But at other times the flame broke out from the preſence, appearance, face, or glory of Jehovah, and probably from his "mouth or noſtrils" (as Pſal. xviii. 8), to burn, conſume, and devour the wicked "with fire," as the ſcripture literally expreſſes it [h], Lev. x. 2. Numb. xi. 1--14. xxxv. 16, 41---47. See Pſal. l 3. lxxxix. 46. xciv. 1. according to the marginal rendering; and then it was called "wrath," and ſometimes "wrath that waxed hot," Exod. xxxii. 10, 11. and "the kindled anger of the Lord," Numb. xi. 2. xii. 2. It is probable, in alluſion to this flame's breaking forth from "Je-"hovah's mouth," that Iſaiah ſays, chap. xi. 4. that "the Branch will ſlay the wicked "with the breath of his mouth;" and that

[h] Theſe expreſſions, as I obſerved before, were taken from God's having been viſible in an human ſhape; that having been the firſt manner of his becoming viſible, and having laſted near 2000 years; though he was not viſible in that form when theſe expreſſions were uſed, unleſs it was to Moſes.

It is obſervable, that when God appeared to any of the later prophets in viſion, it was in the like ſimilitude as he had appeared to the antediluvian and poſtdiluvian patriarchs, &c. See Iſa. vi. 1—9. Ezek. i. 26. Dan. x. 5, 6, 16, 18. Rev. i. 12—23. See alſo Joſeph. Antiq. lib. x. chap. 12. who ſays, that "Daniel had familiar con-"verſe with God."

St.

St. Paul ſays, "That Chriſt will conſume "the man of ſin with the breath of his "mouth, and deſtroy him with the bright-"neſs of his appearing," 2 Theſſ. ii. 8. And we are told the very manner how he ſhall conſume him, Rev. xix. 15, 20. This is called "the wrath of the Lamb," Rev. vi. 16. And, becauſe a flame might thus eaſily have burſt through the cloud, to devour thoſe good men, to whom God appeared at any time; as it always did to devour their ſacrifice, and as it ſometimes did to conſume the wicked; hence, I ſay, it is that Jacob breaks out into admiration, that he had ſeen the face of God, and yet that his "life was preſerved," Gen. xxxii. 30. See alſo Judges vi. 21---25. xiii. 6, 22. Nor was the high-prieſt, under the times of the law, to come before the cloud (or the cloud of glory) on the mercy-ſeat, but at ſet times, and with appointed preparations; particularly with making a cloud of incenſe before it, on pain of being conſumed; ſee Lev. xvi. 2. and Deut. v. 25; which might well be the occaſion of the fear that the high-prieſts had upon them when they were to enter the holy of holies, as the Rabbies aſſure us. From hence it is, that God is ſaid to be "a conſuming fire," Deut. iv. 24. Heb. xii. ult.

II. As God was viſible to our firſt parents, to the patriarchs, to Moſes, Aaron, Nadab,

and Abihu, and ſeventy of the elders of the children of Iſrael; and to Moſes, when alone, after he became the leader of the children of Iſrael, in a glory covered with a cloud, in an human ſhape; ſo the appearance of God to Moſes in the buſh, and to the whole Iſraelitiſh nation, was a glory covered with a cloud, without any human ſhape or ſimilitude at all. See Exod. xix. 9, 18. and compare it with Numb. xii. 8. This is what is called, "the glory of the Lord;" and when this appeared, it is generally ſaid, that "the "glory of the Lord appeared." The reaſon why this form, in which God became viſible to the whole Iſraelitiſh nation, was ſo different from what it had been in the ſtate of innocence, and the patriarchal times before, and from what it was to Moſes when alone now, and to ſome few others, as Moſes, Aaron, Nadab and Abihu, and the ſeventy elders, and to ſome prophets afterwards in viſion, on particular occaſions, was, to prevent the Iſraelites from making graven images; which they would have been much more prone to have done, if they had ſeen any likeneſs or ſimilitude, which they could have repreſented by ſome image, picture, or the like. See Deut. iv. 12--16.

This glory in a cloud, without any ſhape or ſimilitude, conducted the children of Iſrael out of Egypt, through the wilderneſs: it appeared

peared brighter, and like fire, on the top of the mountain, at the giving of the law, when "Jehovah came unto them," Exod. xix. 9, 18. Deut. iv. 12. and xxiv. 16. John i. 11. It then fixed on Moſes's tent, Exod. xxxiii. 7—12. and afterwards on God's tent or tabernacle (namely, as ſoon as it was finiſhed, Exod. xl. 34—38), when God, who had at the firſt had his preſence and reſidence among men, but who ſeems, ſoon after the flood, to have withdrawn himſelf from the world for their idolatry; appearing, however, at certain times, to Abraham, Iſaac, and Jacob, in an human ſhape; and to Moſes at the buſh; and to the children of Iſrael, as a glory over their heads; came at laſt again in that glory, according to his promiſe, Exod. xxix. 43, 46, "to dwell among them;" whence the glory was afterwards called "the Shechinah [i]," by the Jewiſh writers, or the habitation of the Divine Majeſty among the Iſraelites, from the word *Shachan*, which God uſes on that occaſion: the glory reſiding or dwelling in the holy of holies, "on the mercy-ſeat be-"tween the cherubims," Exod. xxv. 17—23.

i "Shechinah." As the Rabbinical writers call this glory "the Shechinah," after it dwelt among the Iſraelites, between the cherubims, and purely for that reaſon; ſo the Being that appeared to the antediluvian patriarchs may, for the ſame reaſon, be properly enough called "the "Shechinah," becauſe it dwelt among them.

1 Sam. iv. 4. 2 Sam. vi. 2. Pſal. lxxx. 1. xcix. 1. as on the throne of the "King of Iſrael," till he ſeems to have departed, from the captivity of the ark, 1 Sam. iv. 21, 22. Pſal. lxxviii. 60, to its returning to Kirjathjearim [k], 1 Sam. vii. 1. and till at laſt he totally withdrew at the deſtruction of the temple. See Hoſea v. 6. and Ezek. x. 1, 4, 18, 19. xi. 22, 23. as he had done for ſome time on other occaſions; particularly 1 Sam. iv. 21, 22. Pſal. lxviii. 60. Numb. xii. 9. after which this glorious Being tabernacled no more with men, nor made any viſible appearance at all, till he "took fleſh." All this is exactly agreeable to the hiſtory St. John gives us of him; for he ſays, "in the beginning was the Word "——And he (the Word) was in the world, "and the world was made by him, and the "world knew him not. He came unto his "own (people, the Iſraelites), and his own "received him not. And he took fleſh, "and tabernacled among us" (Jews), John i. 1, 10, 11, 14. "And," as he adds, "we" (that is, he and two other of his fellow-apoſtles) "beheld his glory" (namely, on the

[k] "To Kirjathjearim." I ſuppoſe the glory to have returned at that time, becauſe not long after we find David "enquiring of the Lord," 1 Sam. xxiii. 2—5. which enquiry was made by the prieſt preſenting himſelf before the Lord, or the glory of the Lord, between the cherubims; and receiving an anſwer from it.

mount

mount of transfiguration) " as the glory of " the only-begotten Son of God" (that is, a glory becoming this new and high character of the only begotten Son of God). For the glory on the mount was very bright, and without any cloud to cover it (as there had been in all his appearances before he took flesh); his face now shining as the sun, and his raiment being white as the light, Matth. xvii. 2.

After tabernacling thus with the Jewish nation in flesh a short time, he ascended up into heaven in a body of glory; from whence he called to Saul in the way to Damascus; darting a ray of light and glory on him to his conversion; and from whence he will be revealed again from heaven in a far brighter manner, to call and convert the Jews, after Saul's example, 1 Tim. i. 16. and to destroy " the man of sin by the brightness of his " appearance;" kindling the lake of fire and brimstone by the " breath of his mouth;" into which " the beast and the false prophet " are first to be cast alive," Dan. vii. 12. Rev. xix. 20; and into which the devil and his angels are also to be cast in like manner; and in which also all the wicked are to have their portion, ver. 15; namely, " an everlasting " destruction from the presence of the Lord," 1 Thess. i. 9. (and which is the ὀργὴ, κρίμα, κατάκριμα, of the New Testament); whilst the

the righteous are to have their inheritance; firſt with him here on the new earth, or the paradiſaical and heavenly Canaan, for a thouſand years, when God will "dwell or tabernacle again with men," and the glory of the Lord will ſhine bright in the New Jeruſalem, Rev. xxi. 3. and finally, in this glory which the Word had with the Moſt High God before the foundations of the world. Thus will he be revealed again from heaven in flaming fire, to the ſalvation of his people, by deſtroying and burning up all their enemies; and by inſtating them in the poſſeſſion of their unalienable felicity, to behold the brighteſt glory of God, which is his throne, and figuratively called his preſence and face, as the face of their Father (the face being the moſt glorious appearance of a man): they themſelves ſhining forth as ſons of the reſurrection, in bodies of glory, after the faſhion of his moſt glorious body, "like the firmament itſelf, and like the ſun for ever and ever."

To recapitulate briefly what I have ſaid of this great Being's becoming viſible, who repreſented and perſonated the firſt; and to put it in one ſhort view, that it may be ſeen the more diſtinctly, it will ſtand thus: he reſided in the world from the creation of man till after the flood; and the form in which

which he became viſible in that period, was then called his Face, to denote the manner of his being viſible; and his Preſence, to denote his conſtant reſidence among mankind. He then withdrew for the incorrigible wickedneſs of the world; but became viſible at certain times; namely, to diſperſe the builders of Babel; and to give tokens of his favour, and diſcoveries of his will to Abraham, Iſaac, and Jacob; to Moſes, Aaron, Nadab and Abihu, and ſeventy of the elders of the children of Iſrael; and to Moſes when alone, after he became the leader of that people. His viſible form, in this period, was called his Appearance, to denote his being viſible to a few, and but now and then. Whenever he either thus reſided with mankind, or appeared thus to a few extraordinary perſons, on ſome great occaſions, it was in a glory reſembling an human ſhape, but covered with a cloud. But after withdrawing his preſence from the world, and after appearing now and then to Abraham, Iſaac, and Jacob, Moſes, Aaron, Nadab and Abihu, and ſeventy of the elders of the children of Iſrael together; and to Moſes, when alone, after he became the leader of the children of Iſrael; he then, according to his promiſe, came and dwelt among the children of Iſrael, between the cheruhims; and was therefore called "the Shechinah," or "the dwelling," that is, "of God with

"the

"the children of Iſrael." But he then appeared as a glory in a cloud, without any ſhape or ſimilitude at all. At the ark's being taken by the Philiſtines, the glory departed, but returned at Kirjathjearim; but at the deſtruction of the firſt temple, this glory retired; and this great Being hid himſelf; dwelling no more among men, till he tabernacled in fleſh among the Jews, about ſix hundred years after the deſtruction of the firſt temple; when, diveſting himſelf of the honour of repreſenting the Firſt Being, and ſpeaking as the Firſt Being, he, like other prophets, ſpake as from him. After dwelling thus among the Jews as a prophet, and conſequently as a private man, a few years, he aſcended up into heaven in a body of glory, and there ſat down at God's right-hand, as a King in his own right, and attended with his own glory; where he is to remain in the ſame character and glory, till he ſhall come again in them to dwell a thouſand years, by a bright ray of his glory, in the New Jeruſalem, that cometh down from heaven on the new earth, after that the "old ſhall be paſſed away;" at the end of which he is to deliver up the kingdom to God, even the Father, "that God may be all in all," 1 Cor. xv. 24, 28.

From

From this account of God's becoming viſible to men, we may draw the following corollaries.

I. God's becoming viſible in a glory, covered with a cloud, in an human ſhape, will let us ſee, how deſtroying the ſacrifice by fire came to be a mark that the gift or the ſacrifice was accepted; ſince, as the fire came forth from Jehovah (that is, the Being that perſonated Jehovah) to conſume the ſacrifice; and probably from his mouth, when he viſibly reſided in an human ſhape; it was, as it were, his eating or devouring the ſacrifice. They uſed to light lamps to preſerve this ſacred fire, and called them *orim aſda*, lights of grace: and it is in alluſion to God's devouring the ſacrifice, that the putting an end to idolatry is expreſſed "by Jehovah's "famiſhing all the Gods of the Heathen," through their former votaries not offering them any more ſacrifices, Zeph. ii. 11. which the falſe gods, in imitation of the true God, were ſuppoſed, by the vulgar, to devour; through the deluſion of the prieſts, who privately devoured the ſacrifices for them, if any kind of credit may be given to the Hiſtory of Bel and the Dragon.

COROLL. II. God's becoming viſible thus as a glory, or brightneſs in a cloud, may

urniſh us with a very probable account of the riſe of the worſhip of fire; a worſhip ha t was ſo ancient and prevailing among the eaſtern nations, particularly the Perſians, under Zoroaſter, whoſe religion was in ſo great a part copied from the Moſaic hiſtory and inſtitutions. See Quint. Curt. l. iv. who ſays, that "Darius called upon the ſacred and "eternal fire."

COROLL. III. From hence we may, perhaps, account, why ſacrifices were offered from the fall till a little after the flood; and why they were then left off (by Abraham, Iſaac, and Jacob) till they were appointed again by Moſes.

In order to this, I muſt firſt eſtabliſh the fact, it not being generally allowed, and then endeavour to account for it; and, 1. I muſt eſtabliſh the fact, and prove, that ſacrifices were uſed, and diſuſed, in the periods I have aſſigned. I obſerve, that Moſes expreſsly ſays, that "Cain brought of the fruit of the ground "an *offering* unto Jehovah;" and that "Abel "alſo brought (an offering) of the firſtlings "of his flock, and of the fat thereof," Gen. iv. 4. which, in Moſes's phraſe, is ſacrificing them. And he ſays yet more expreſsly, in the caſe of Noah, that he builded an *altar* unto Jehovah; and tells us for what purpoſe; namely, that he took of every clean beaſt, and

and of every clean fowl, and offered burnt-offerings unto Jehovah, Gen. viii. 20. Now from this time, to the time of the children of Iſrael's going out of Egypt, Moſes never mentions the offering a ſacrifice unto God, unleſs it be in the extraordinary caſe of Abraham's going to offer up Iſaac; when, being forbidden to do it, and lifting up his eyes to the angel that called to him, he ſaw a ram caught in the thicket, and offered him up for a burnt offering in the ſtead of his ſon. This caſe is ſo extraordinary, in all its circumſtances, that nobody can argue from hence, that ſacrifices were Abraham's ordinary way of worſhip; that it was neither his ordinary way of worſhip, nor that of Iſaac, or Jacob, or his twelve ſons, may be well argued from Moſes's ſilence about it, in all other caſes, from the xiith chapter of Geneſis to the end of that book. But that is not all; for Moſes informs us, that Abraham, Iſaac, and Jacob, built altars on ſome great occaſions, as Gen. xii. 7, 8. xiii. 18. xxiv. 24. xxviii. 18. xxxv. 1, 3, 9, 14. And yet Moſes never ſays, they built them to offer ſacrifices on; or that they actually did offer ſacrifices on them. Why ſhould ſo accurate an hiſtorian as Moſes, after ſaying, that "Noah builded "an altar unto Jehovah," and that he "offered burnt-offerings on the altar;" why, I ſay, ſhould Moſes not ſay the ſame in the

caſe of Abraham, Iſaac, and Jacob, if they had offered ſacrifices on the altars they built; which yet is evident he does not mention in the places juſt now quoted. But neither is this yet all; for after ſaying in all thoſe places, that thoſe patriarchs built altars, he adds, and they "called on the name of the "Lord," or Jehovah; which is not a phraſe uſed by Moſes as equivalent to offering ſacrifices, or by any other of the ſacred writers: nor is it at all reaſonable to imagine it ſhould. Moſes ſays, Gen. viii. 20. that "Noah builded "an altar, and offered burnt-offerings on it." And ſo he ſays of Abraham, Gen. xxii. 13. namely, that after he had built the altar, ver. 9. "he offered the ram for a burnt-offering "inſtead of his ſon." Why then would Moſes vary his phraſe, concerning Abraham, Iſaac, and Jacob, when they are ſaid to have built altars in the other places juſt now quoted? And why ſhould he add, that they "called on the name of Jehovah," if that ſignified the ſame thing with offering a ſacrifice? If prayer always accompanied the ſacrifices of the antedeluvian patriarchs, which is not certain, nor, in my opinion, probable; it would not follow, that ſacrifices muſt always accompany prayer; beſides, the phraſe of "calling on the name of the Lord," ſignifies praying to the Lord; as we may ſee,

1 Kings

1 Kings xviii. 24. 2 Kings v. 11. 1 Chron. xvi. 8. Pſal. cv. 1. cxvi. 17. Zeph. iii. 9.

But we may further argue, that Abraham, Iſaac, and Jacob, did not offer any ſacrifice, at the times mentioned in the texts juſt now quoted, becauſe they did not build the altars, till after that God had appeared to them at that place, and was retired; whereas no offering was ever, in any inſtance, offered to Jehovah, but as "reſiding." So it was in the antediluvian ſtate; and ſo it was under the law, ſince every ſacrifice was to be offered to the Lord reſiding in the tabernacle, or in the temple; nor could they tell where to bring their offering, without knowing where he reſided to whom the offering was to be brought; or know whether it was accepted, without ſeeing a fire come from that Being to devour it; as has been obſerved already. I muſt juſt repeat here, that the extraordinary caſes of Abraham, David, and Elijah, muſt be excepted, though in the two laſt of theſe caſes it is ſaid, that Jehovah anſwered from "heaven "by fire;" and that the "fire of Jehovah "fell and conſumed the ſacrifice," 1 Chron. xxi. 26. 1 Kings xviii. 38. And there is no doubt but the like happened in Abraham's caſe alſo.

If it be ſaid, what did they build altars for but to ſacrifice on? I anſwer, as memorials of God's having appeared to them at that

place, or making ſome gracious promiſe to them there; and therefore in Jacob's caſe they are called "pillars," Gen. xxviii. 18. and xxxv. 1, 3, 7, 14. the deſign of which, as is well known, is to perpetuate the memory of that thing which they are ſet up for. This is confirmed from another obſervation; namely, that in theſe inſtances, and which are the only inſtances of the poſtdiluvian patriarchs building altars, except in the extraordinary inſtance of Abraham on his going to offer up Iſaac, they are all built at the place where God appeared to them reſpectively, in the land of Canaan, or promiſed it to them for an inheritance, or to their ſeed after them; or made them ſome gracious vouchſafements in relation to that land: ſo extraordinary a favour vouchſafed them in the land to which God had brought them, and which he had promiſed them for a temporal poſſeſſion for their carnal ſeed in the fourth generation, and for an everlaſting poſſeſſion for themſelves and their ſpiritual ſeed, in all their generations, at the times of reſpiration, and of the "reſtitution of all things," they thought it proper to perpetuate the memory of, by erecting pillars, for their own comfort and ſatisfaction, and for that of after-times. It is highly probable too, that they built theſe pillars in a very different manner from the altars of the Canaanites; to ſhew them who ſaw theſe altars

tars or pillars, that the God whoſe appearance or preſence they preſerved the memory of, was not any of their dead heroes, or falſe gods, but Jehovah, the living and the true God. The oil which Jacob poured on the pillar or altar that he built, Gen. xxviii. 18. and which he repeated with a drink-offering when he built it a-new by God's order, Gen. xxxv. 14. was not deſigned as an offering, ſince no ſacrifice accompanied it; but only to conſecrate the pillar, and to devote it to the purpoſe for which he built it; namely, to preſerve the remembrance of God's having appeared to him there.

But if it be farther objected, that Moſes acquaints us, that "Jacob offered ſacrifices "on the mount," Gen. xxxi. 34. I anſwer, it ought only to have been rendered, as it is in the margin, that "Jacob killed beaſts," namely, to feaſt his brethren. See Ainſworth, in loc.

Thus I have endeavoured to eſtabliſh the fact; namely, that though ſacrifices were the way by which the antediluvian patriarchs worſhiped God; yet, that the pillars or altars that were built by the poſtdiluvian patriarchs were not uſed for ſacrifice (unleſs in the extraordinary caſe of Abraham's offering the ram), but to ſtrengthen their faith and hope,

and the faith and hope of after-times, when they "called on the name of the Lord."

It remains, that, 2. I endeavour to account for this different way of worſhip of the poſt-diluvian from the antediluvian patriarchs, from what has been ſaid; which I think may be done thus, in a very natural manner. When the Logos, repreſenting and perſonating the Supreme Being in an human ſhape, reſided conſtantly in the world, as he did from the creation to ſome time after the flood, men brought an offering to him; and he viſibly accepted it, by devouring it by a flame proceeding from himſelf; or rejected it by not devouring it: thus things were, in this infant ſtate of the world, tranſacted in dumb ſhew, both on God's part and on mens. But when the Logos, repreſenting God, retired from the world, and appeared but now and then, for a very ſhort ſeaſon, and at uncertain times and places; as was the caſe from the calling of Abraham to the law; they could not tell where to build an altar, or bring God an offering; yet, however, to perpetuate the memory of ſo uncommon and extraordinary a vouchſafement, as his appearing to them, or making them ſome extraordinary promiſe, they built pillars to preſerve the memory of them reſpectively; and there they offered up their public prayers and devotions to God, who had appeared to them by his repreſentative, or made

made them ſome more than ordinary vouchſafement at that place; though now he did not appear to them there. This Moſes very ſignificantly expreſſes, by "calling on the name "of Jehovah;" intimating, that he could hear them, though he did not by his repreſentative appear to them. When God, by Moſes, appointed ſacrifices to be offered to him at the tabernacle, or the firſt temple, it was becauſe he reſided in thoſe places as their king. And though ſacrifices were offered in the ſecond temple, where Jehovah did not reſide, yet that temple was ſtill conſidered as Jehovah's houſe, and into which, according to Malachi iii. 1. he was to come: "his kitchen in Sion "therefore, was ſtill to be ſupplied, and his "chimney was ſtill to ſmoke in Jeruſalem," Iſai. xxxi. 9.

COROLL. IV. From hence alſo came all the heathen mythology, of Saturn's dwelling with men, and governing them himſelf, till, for their wickedneſs, he retired, and hid himſelf in an inacceſſible retreat. This was the doctrine of Orpheus, and of Plato, in the dialogue which bears the title of Politicus, page 537, 538. Hence alſo came the fables of Jupiter's, and other Gods, coming down to viſit men, ſometimes in an human ſhape, and ſometimes in a cloud; as likewiſe, the notion of the gods departing from any country or

city devoted to deſtruction. See Macrob. Saturn. lib. iii. cap. 9. and Virgil's ſecond Æneid,

Exceſſere omnes, adytis, ariſque relictis,
Dii, quibus imperium hoc ſteterat—

See alſo Pliny's Natural Hiſtory, lib. xxviii. c. 2.

COROLL. V. The obſervations that have been made on God's becoming viſible thus in a glory covered with a cloud may ſerve to confirm the truth of the Bible's being a revelation from God; ſince we find that there are traces quite through it, of a great Being, who has, in ſeveral periods, viſibly ſhone with a glory on good men; and broke out into a flame againſt the wicked, to conſume them; and who will, at laſt, "be revealed in flaming fire," to the utter confuſion and irretrievable deſtruction of all the enemies of God and goodneſs; and to the unſpeakable joy and eternal ſalvation of the righteous.

This is caſt through the whole of revelation, like a ſmall thread that runs through the piece; and which, like other genuine marks of truth, while it eſcapes a ſudden or ſlight glance, offers itſelf to a prying and curious eye, as a plain mark that all of it was wrought off in one and the ſame loom.

If any one ſhould enquire, what account can be given, of God's appearing by a Being that repreſented and perſonated him in a viſible manner, in the earlier ages of the world; and of his ceaſing to make any ſuch appearance in the latter ages of the world; he may ſee ſomething offered to this purpoſe, together with ſome obſervations of a like kind, in many parts of the Eſſay, and particularly in the Notes upon it.

Nº III.

AN

EXPOSITION

OF

1 PETER iii. 17—22.

TEXT.

17. FOR it is better, if the will of God be ſo, that ye ſuffer for well-doing, rather than for evil-doing.

18. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us

PARAPHRASE.

FOR if it be the will of God that ye ſhould ſuffer death, it is infinitely better that you ſhould ſuffer it for adhering to the doctrine and duties of Chriſtianity, than as evil doers. For if you ſhould ſuffer death in the cauſe of the Chriſtian religion, you would only be conformed to Chriſt; who ſuffered, and who ſuffered indeed for ſins; but then it was as a juſt

PARAPHRASE.

a juſt and righteous perſon, for the ſake of the unjuſt; that ſo he might by his death and reſurrection bring them to God. He died indeed while he was in the fleſh [a], for if he had not had a body of fleſh and blood, he had not been mortal; but then, being a perfectly righteous perſon, he was quickened by his own Spirit (the Logos) [b]. By which Spirit,

TEXT.

us to God: being put to death by his fleſh, but quickened by his Spirit.

NOTES.

[a] "Being put to death while he was in the fleſh." So I think is to be underſtood, θανατωθεὶς μὲν σαρκὶ· according to the ſenſe I have given it in the Paraphraſe.

[b] "But quickened by his Spirit:" ζωοποιηθεὶς δὲ πνεύματι, as is the reading of the Alexandrian MS. and others; which omit the article before πνεύματι. And I think the ſenſe confirms this reading; πνεύματι ſignifying his own ſpirit, and not the Holy Ghoſt; which is uſually pointed out by the article. And that his own Spirit is intended, is plain, by its being oppoſed to his fleſh. This place of St. Peter is parallel to that of St. Paul, Rom. i. 3, 4. "Concerning his Son Jeſus Chriſt our Lord, "which

TEXT. PARAPHRASE.

19. By which Spirit alſo he went and preached to thoſe

rit, as he quickened and raiſed himſelf out of his priſon of the grave [c]; ſo he 19

NOTES.

" which was made of the ſeed of David according to the " fleſh; and proved to be the Son of God, according to " a ſpirit of holineſs (namely, his own, πνεῦμα ἁγιοσύνης, without the article), " by the reſurrection of the dead." Beſides, it is no where ſaid in ſcripture, that Chriſt was quickened or raiſed by the Holy Ghoſt; but always that he raiſed his own body: " Deſtroy this temple," ſays he, probably pointing to his own body, " and I will " raiſe it again in three days," John ii. 19. " I lay it" (my life) " down of myſelf; I have power to lay it " down, and I have power to take it again: this com- " mandment have I received of my Father," John x. 18. " For as the Father raiſeth up the dead, and quickeneth " whom he will; ſo the Son quickeneth whom he will," John v. 21. " And as the Father hath life in himſelf, ſo " hath he given it to the Son to have life in himſelf," ver. 26. Indeed all things of this kind are aſcribed to the Spirit of Jeſus. His own Spirit was that Holy Spirit that took the body God had prepared for him, that grew in wiſdom and knowledge; and that gave up itſelf when he expired; and therefore, by the rules of analogy, is moſt likely to have been that Spirit that raiſed up his dead body from the grave.

[c] " Out of his priſon of the grave." The grave ſeems to be repreſented in ſcripture as a priſon; ſee Hoſea xiii. 14. Acts ii. 24. and therefore is ſaid at the reſurrection to give up, or deliver up, the dead which are in it, Rev. xx. 13. And Hades, that is, the receptacle of ſeparate bodies

PARAPHRASE.

he alſo, going from the place where he had had his former fixed reſidence into the ark [d], preached to thoſe whom God had ſhut up in it as in a priſon and ſafe cuſtody [e]. I ſay,

TEXT.

thoſe that were ſhut up in a priſon.

20. Which

NOTES.

bodies and ſeparate ſouls, is repreſented as having Gates, Matth. xvi. 18. And Chriſt is ſaid to have the keys of them, Rev. i. 18. Chriſt's riſing out of his priſon of the grave ſeems to have been the thought in St. Peter's mind, that led him to that other thought, of Chriſt's going to preach to thoſe that were in the priſon of the ark. I cannot ſee any connection of St. Peter's thoughts here, if this be not it. And this ſuiting ſo well with the whole of this portion of ſcripture, I think one may from thence ſafely conclude, that this is the ſenſe of the paſſage.

[d] "Where he had his reſidence." What that place of his reſidence was which he left when he went into the ark, ſee Note (12) of the Eſſay.

[e] "He alſo (going into the ark) preached to thoſe that "were ſhut up in priſon. Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ κατα-κεκλεισμένοις πνεύμασι πορευθεὶς ἐκήρυξεν (not πνεύμασι, in the plural). That is the Velleſian reading, as *ſpiritu* is of ſeveral of the Latin verſions: and indeed "preaching "to ſpirits" is an expreſſion that would be quite ſingular. But the ſenſe is, that by the ſame Spirit by which he, going into his grave, quickened and raiſed himſelf up from that priſon, he alſo going (πορευθεὶς) from the place of his former reſidence, into the ark, preached to thoſe who were ſhut

TEXT.

20. Which were ſome time diſobedient, when, in the days of Noah, the long-ſuffering of God waited, while the ark was building; wherein few perſons, that is, eight,

PARAPHRASE.

ſay, he going into the ark, preached unto thoſe who were ſhut up in it; who, indeed, had been diſobedient for a conſiderable time, even all the time that God waited with patience on the old 20

NOTES.

ſhut in it, as in a priſon or ſafe cuſtody, namely, by God, Gen. vii. 16. (καλαχεκλεισμένοις). That is the reading in one of Stephens's copies, in Dr. Covell's, and in one of Colbert's. The ſame word that the LXX had uſed of God's ſhutting up Noah in the ark (ἔκλεισε), Gen. vii. 16. They were ſhut up in the ark, as in a priſon, or ſafe cuſtody; for that is the proper notion of a priſon. So we ſee Paul was put into the caſtle, to ſave him from the fury of the people, and preſerve him for a legal trial, Acts xxiii. 10. And that the Logos, who all along repreſented Jehovah under the Old Teſtament, went into the ark, we learn from Moſes ſaying, that Jehovah ſaid to Noah, "Come thou into the ark;" and afterwards, "Go thou out of the ark;" though he could not have ſaid either the one or the other, if he had not been there himſelf; and to him reſiding there, as repreſenting and perſonating Jehovah, it is moſt probable that Noah brought his burnt-offering, as ſoon as he went out of the ark; and that God from thence ſmelt a ſavour of reſt in his offering, and bleſſed him. See the Diſſertation, N° II. Note [a] and [b].

PARAPHRASE.

old world; which was while Noah was building the ark, wherein but a very few perſons, namely, eight, were at laſt ſaved by water, after they became obedient, on his preaching to them[f] (as there

TEXT.

eight, were ſaved by water.

21. To which baptiſm, as the antitype,

NOTES.

[f] "Which were ſome time diſobedient, when in the "days of Noah the long-ſuffering of God waited, while "the ark was building." This is a deſcription of the perſons to whom he went and preached. The Greek is πορευθεὶς ἐκήρυξεν, "He going, preached," that is, he going from the place of his fixed reſidence, as has been juſt now obſerved, into the ark, preached, namely, to Noah's wife, his ſons, and his ſons wives. For God ſays to Noah, "Come thou, and all thy houſe, into the ark; "for thee have I ſeen righteous in this generation," that is, thee alone, Gen. vii. 1. See alſo Gen. vi. 8, 9, 11, 12. His wife therefore, his ſons, and his ſons wives, muſt have been diſobedient. The time of their diſobedience is mentioned, namely, all the time that the long-ſuffering of God waited on the old world; or, which is the ſame thing, "all the while the ark was building." But God ſaved Noah's diſobedient family for Noah's ſake; as he would have ſaved Lot's wicked ſons-in-law for his ſake, Gen. xix. 14. and as he would have ſaved Sodom and Gomorrah for ten righteous mens ſake, if they had been there, Gen. xviii. 32. And therefore it is ſaid, "God ſhut him in," not "them," as the context

TEXT.

titype, alſo now ſaveth us (not the waſhing of the filth of the fleſh; but the reſtipulation of a good

PARAPHRASE.

there are but few of the preſent diſobedient world that will be ſaved from everlaſting deſtruction). To which ark, ſaving 21
theſe eight perſons, by means of the water's bearing it up (without which it muſt have ſunk in the mud and mire, and have ſuffocated thoſe that were in it); I ſay, to which ark, ſo ſaving them by the means of the water, as the original model, baptiſm, as the antitype, now ſaveth us[s]: not

NOTES.

text otherwiſe would have required, Gen. vii. 16. See alſo ver. 13—16. For Noah's ſake, God graciouſly gave them this opportunity to repent. Nor was it without effect: for Peter's ſaying, that "they were once diſo-"bedient," namely, "while the ark was building," plainly implies, that though they continued diſobedient till they entered into the ark, yet that they became obedient, after that the Logos going into the ark preached unto them.

[s] "To which baptiſm, as the antitype, now ſaveth us." Τύπος

TEXT.	PARAPHRASE.
not the being buried under water in baptiſm, which only ſignifies our death to ſin; for that alone would only be a waſhing of our bodies from their filth; and would no more ſave us, than baptiſm would ſave a dead man, who might be put under water, and who dies to ſin; but it is our riſing up out of the water in baptiſm, that truly ſaveth us; ſignifying our riſing again to newneſs	a good conſcience) by the reſurrection of Jeſus Chriſt.

NOTES.

Τύπος is the original type, or model; ἀντίτυπον is the antitype, which reſembles the original type or model; and bears a juſt proportion and analogy to it: ſo the "heavenly things" are implied to be the types (τύποι), and the earthly ſanctuary is ſaid to be the antitypes (ἀντίτυπα) "of the heavenly or the true," that is, they were made after that model, Heb. ix. 23. So the model God ſhewed Moſes in the mount is ſaid to be the τύπος, Heb. viii. 5. and conſequently the tabernacle and its furniture, were the ἀντίτυπα. In the ſame ſenſe the goſpel is ſaid to be the body; and the law is ſaid to be the ſhadow which that body caſts. See the Eſſay.

TEXT. PARAPHRASE.

22. Who is gone into heaven, and is on the right hand of

newneſs of life; or our ſincere and conſcientious reſtipulation and engagement to walk in it: juſt as it was not ſo much the eight perſons going into the ark, or the ark's going into the water, that ſaved them (for they would have been ſtarved if they had ſtaid there); as it was the ark's coming out of the water, and reſting on the dry land, and their coming out of the ark. This was what truly ſaved them from periſhing by the flood [h]. And that even our riſing out of the water of baptiſm ſaveth us, is through the

NOTES.

[h] "That ſaved them from periſhing by the flood." I hope I have repreſented the ſimilitude and analogy, that baptiſm bears to the ſaving the eight perſons in the ark from the flood, by means of the water, ſo fully in the Paraphraſe, that I need not ſay any thing more to it here.

PARAPHRASE.

the reſurrection of Jeſus Chriſt, who was quickened and raiſed out of his priſon of the grave, by his own Spirit; as I told
22 you before: the conſequence of which was, that he aſcended up into heaven, and is there veſted with all dominion [i]; all

TEXT.

of God; angels, and authorities, and powers,

NOTES.

[i] "Veſted with all dominion." St. Peter here repreſents our ſalvation to be brought about by Chriſt's death, as his reſurrection was the conſequence of his death; and as his aſcenſion was the conſequence of his reſurrection. By which there is ſome farther analogy to baptiſm ſtill hinted: for baptiſm ſaveth us, by putting us under water, ſignifying our death to ſin, as the conſequence of putting us ſo under water in baptiſm is our riſing up out of the water; ſignifying our ſincere engagement to live in newneſs of life; and the conſequence of that will be our going up to heaven at laſt, where Chriſt is gone before to prepare a place for us; and whence he will come again to take us to himſelf; which is the compleating our ſalvation. And this is the plan of the ſalvation by Chriſt, as it is laid down in ſcripture; eſpecially when it repreſents the plan in the words that are the cleareſt, and freeſt of all figures of ſpeech. Chriſt, in all lowlineſs and humility, become obedient to the death of the croſs, for the glory of God, and the good of mankind. This was an act of

TEXT.

powers, being made ſubject unto him.

PARAPHRASE.

all angels (whether good or bad), authorities, and powers, being made ſubject unto him[k]; ſo that you

NOTES.

of obedience ſo acceptable to God; that God, by a power and commandment which he gave to him, raiſed him from the dead, in order to his aſcending to heaven, and to his being ſeated at his own right hand, veſted with all power, and having the higheſt intereſt with him who veſted him with it. So Rom. viii. 34. "Who is he that condemn-"eth? It is Chriſt that died; yea, rather that is riſen "again; and who is even at the right hand of God; and "who maketh interceſſion for us." All is here wound up in Chriſt's being at the right hand of God, and in making interceſſion for us: that is, in his having all power conferred on him, and a right to be heard by him to whom alone all power originally belongs, in virtue of his obedience; the higheſt and laſt act of which was his death on the croſs. And thus we are ſaid to be ſaved by "the "blood of Chriſt," becauſe it is by his own blood that he has entered the heavens as a royal prieſt, and as a prieſtly king.

[k] "Angels (whether good or bad), authorities, and "powers, being made ſubject unto him," namely, as a royal prieſt, or a prieſtly king. Angels, authorities, and powers, are the names by which the different degrees of dominion or rank of theſe inviſible beings are expreſſed in ſcripture. But that is not ſo material: it is more to our purpoſe to take notice, that by "angels," not only "good angels" are meant, who are made aſſiſtant and

PARAPHRASE.

you cannot fail of ſalvation by the reſurrection of Jeſus Chriſt, into a reſemblance of whoſe reſurrection you are baptiſed; his reſurrection having been followed by his aſcenſion to all power; ſince, in virtue of it, the moſt powerful beings, who are friendly to you, voluntarily obey his orders, in miniſtering for your good; and thoſe powerful beings, who would oppoſe it, are made ſubject to his command.

NOTES.

ſubſervient to the heirs of ſalvation, for their benefit and advantage; but the "evil angels" alſo, who are adverſaries to them; for which, ſee Rom. viii. 38, 39. 1 Cor. vi. 3. Gal. i. 8.

N° IV.

N° IV.

A

DISSERTATION

SHEWING

The Doubts that may be raiſed againſt Moſes's being the Writer of the Book of Geneſis: and the Reaſons that may be brought for its being the Work of Samuel.

WE find that Moſes writ "the law by God's order in a book, Deut. xxxi. 9, 24, 26. xvii. 18. That ſeems to have been the book of Deuteronomy itſelf, which has the moſt evident marks of its being Moſes's; he expreſſing himſelf in his own perſon; and writing it barely as a journal of his own tranſactions, which he read to the children of Iſrael. Some places, indeed, muſt be excepted, which are plain interpolations of ſome other author (perhaps Samuel), the bet-

ter to preſerve the thread of the journal. See Deut. i. 1—6. ii. 10—13. iii. 9. v. part of ver. 1. xxvii. part of ver. 7. xxix. 1. xxxi. 1. and part of ver. 2. and 30. xxxiii. 1. xxxiv. However this may be, yet Moſes's book is cal- " led the book of the law of Moſes," not the book of his hiſtory, or the like, 2 Kings xvi. 6. 2 Chron. xxxiv. 14. Luke ii. 22. Where- as, if ſo conſiderable a hiſtory as Geneſis, an hiſtory of between two and three thouſand years, and the only hiſtory of its kind, had been part of Moſes's writings, his writings would not ſurely have been called " the " book," but " the books of Moſes;" much leſs would they have been called " the book " of the law of Moſes." And when the " book of Moſes," or " the book of the law " of Moſes," is quoted in the texts of the Old Teſtament, I believe Deuteronomy is referred to, in moſt, if not every one of them. What gives great ſtrength to theſe obſervations is, that Geneſis is never once quoted as Moſes's in any part of the Old or New Teſtament. St. Paul is ſo far from quoting it as his, that he ſeems always cautiouſly to avoid doing it. There are inſtances of his avoiding it in many places; and particularly, Rom. iv. 3. though he quotes David as the author of the thirty- ſecond Pſalm, ver. 6. And there is another inſtance, Rom. ix. 13. though he quotes a

ſaying

ſaying of God's to Moſes, by name, but the next verſe but one, namely, ver. 15.

What confirms this reaſoning is, that writing hiſtory in proſe does not ſeem to have been in uſe ſo early as Moſes. It was not uſed among the Greeks, the moſt antient hiſtorians in proſe after the Hebrews, till about the time of Cyrus, as Sir Iſaac Newton obſerves, in the introduction to his Chron. p. 1. The earlieſt way of preſerving hiſtory, not only among the Greeks, but the Hebrews, was by ſongs: theſe they compoſed on great occaſions, to preſerve the memory of facts; as, at Moſes's paſſing the Red Sea, Exod. xv. at the ſpringing-up of a well when they were in want of water, Numb. xxi. 17, 18. on the victory over the Amorites, ibid. 27—31. Joſh. x. 32. on the victory over Siſera, Judges v. 1. and on the death of Saul and Jonathan, 2 Sam. i. 17—27. There is beſides a long hiſtorical and prophetical ſong of Moſes, Deut. xxxii. This ſong, we are expreſſly told, was *written* by Moſes, Deut. xxxi. 22. It is probable that all of them were at laſt compiled and written in a book, called "the book of Jaſher," that is, the book of Songs, Joſh. x. 13. 2 Sam. i. 18. It is moſt likely, that book was the ſame which is called "the wars of the "Lord," Numb. xxi. 14. Eſpecially ſince it immediately follows, as ſome account of that book, "what he (God) did in the Red

" Sea, and in the brooks of Arnon, and at " the ſtream of the brooks that goeth down " to the dwelling of Ar;" and alſo ſince what is ſaid, of God's doing there, is plainly a ſong, ver. 28, 29. The chief learning of thoſe days was the compoſing and writing of ſuch ſongs, and teaching them to others, Deut. xxxi. 22. Writing about Moſes's time was known only among the Idumæans. From them, Sir Iſaac Newton thinks, Moſes learned it. See Sir Iſaac Newton's Chron. p. 12. The ſcribe, or the writer, was, many ages after, one of the very firſt poſts of the kingdom of Judah and Iſrael. And even ſo low down as Joſiah's time, when Hilkiah the high-prieſt found " the book of the law " written by Moſes," in the temple, he does not ſeem to have read it himſelf; but only to have delivered it to " Shapan the ſcribe;" who ſeems to have read it firſt to Hilkiah, and then to the king, 2 Kings xxii. 8, 10. 2 Chron. xxxiv. 14. On all theſe accounts, one would think, it is too early to ſuppoſe the whole Pentateuch to have been written in Moſes's time.

Samuel the prophet is more likely to have been the firſt writer of hiſtory in proſe. That which is called " his book," 1 Chron. xxix. 29. might be rendered " his hiſtory:" ſo it is in the margin of our Bibles. And Samuel ſeems to have compoſed Geneſis, and the other hiſtorical

hiſtorical books, as he ſeems alſo to have done Joſhua and the Judges, from "the books of "the wars of the Lord," Numb. xxi. 14. "the book of Jaſher," and other like monuments; Joſh. x. 13. and as it is probable he did the hiſtory of his own times (while he was judge, and Saul king) from his own knowledge of things; and as Nathan the prophet, Gad the ſeer, and other prophets that followed them, ſeem to have done, in relation to the hiſtory of the ſucceeding kings. See 1 Chron. xxix. 29. The only books that are mentioned in the Old Teſtament, till Solomon's reign, are "the book of the "law of Moſes," which is Deuteronomy; "the book of the wars of the Lord," Numb. xxi. 14. "the book of Jaſher," (or Songs) Joſh. x. 13. (probably the ſame with "the "book of the wars of the Lord);" "the "book or hiſtory of Samuel the ſeer, of Na- "than the prophet, and Gad the ſeer," 1 Chron. xxix. 29. From hence it ſeems to me moſt probable, that all the hiſtorical books that Moſes did not write, were written by Samuel down to his own time; when ſucceeding prophets continued them to the times of Ezra and Nehemiah.

And, that Samuel compoſed all the hiſtorical books to his own time that Moſes himſelf did not write, and particularly Geneſis, ſeems to receive the greateſt countenance from St.

St. Peter's mentioning him as the firſt prophet that foretold of "the times of reſpiration "(ἀναψύξεως), and of the reſtitution of all "things," Acts iii. 19—21, 24. which, he ſays, "God hath ſpoken by the mouth of "all his holy prophets ever ſince the world "began." And then adds, "yea, and "all the prophets from Samuel, and thoſe "that follow after, &c." He ſays this, though he had mentioned Moſes but juſt before, ver. 22. And yet Samuel, in the book that goes under his name, ſays nothing of theſe "times "of reſpiration, or reſtitution of all things:" much leſs can he be the prophet ſuppoſed to have ſaid it ever ſince the world began, in that book which goes under his name; and which was written after the world was ſome thouſand years old. Though indeed he cannot have written that book, as it now ſtands: as may appear from ſeveral paſſages in it.

Nay, what is ſtill more remarkable is, that the words of Geneſis, chap. xxii. 18. "and in "thy ſeed ſhall all the kindreds of the earth "be bleſſed," ſeem to be quoted by Peter as the words of Samuel (Acts iii. 25.), and not as the words of Moſes.

All this may be eaſily accounted for, if Samuel compiled what all the prophets had ſpoken ever ſince the world began, in Geneſis and in other hiſtorical books to his own time. Then, indeed, Samuel includes all that the

prophets had ſpoken of theſe times as his own, except what Moſes had ſaid in his book of Deuteronomy, which St. Peter had taken care to quote, ver. 22, 23. Otherwiſe I cannot ſee any method to reconcile what St. Peter ſays of Samuel, and the great diſtinction with which he mentions him, as a prophet (riſing from Moſes to Samuel), with the earlieſt accounts of the Old Teſtament.

There is another obſervation, that increaſes the doubt about Moſes's writing Geneſis; and that would rather incline one to think that it was compoſed by a later writer; the firſt of which later writers among the Iſraelites ſeems to have been Samuel. It is this: Jehovah is the proper name of the Moſt High, firſt aſſumed by himſelf, when he was about to take the ſtile and title of king of Iſrael, and was juſt going to ſend Moſes with a meſſage to his "people Iſrael," and to "Pharaoh "king of Egypt," about them, Exod. iii. 14. vi. 3. It is plain, Moſes did not at that time know any proper name of God; for he not only ſtiles him "the God of their fa-"thers," ver. 13.; but asks God, "what "his name is?" that is, what his proper name is, which he ſhould uſe, as his ſtile, to the "children of Iſrael," ver. 13. It is plain too, that God knew the "children of "Iſrael" did not know it; for that they might know, that he, who now ſent this meſſage

meſſage to them, was the ſame Being, that had tranſacted with their fathers, notwithſtanding his aſſuming this new name; after he had ſaid to Moſes, "Thus ſhalt thou ſay, "Jehovah hath ſent me to you;" he adds farther, "Moreover, thus ſhalt thou ſay to the "children of Iſrael, Jehovah, the God of "your fathers, the God of Abraham, the "God of Iſaac, the God of Jacob, hath ſent "me unto you," ver. 15. But why ſhould I argue thus by way of inference, when we have God's own expreſs declaration to this purpoſe? Exod. vi. 3. "And I appeared un-"to Abraham, unto Iſaac, and unto Jacob, "as Alſhaddai (God Almighty);" ſee Gen. xvii. 1. xxxv. 11. xlviii. 3. "But by my "name Jehovah, was I not known to them." Since then there was a time when Moſes himſelf did not know Jehovah to be God's name; ſince that time could not be a great while before Moſes wrote Geneſis, if he did write it; nay, ſince it is moſt likely that it was but a very little time before he wrote it, if he did write it; it is not likely that the name of Jehovah would have been ſo very often uſed from the ſecond chapter of Geneſis to the third of Exodus as it is, if Moſes had been the writer of this hiſtory; eſpecially, ſince the uſing it is apt to confound all readers that do not give the utmoſt attention. It ſeems to give every one, at firſt ſight, the greateſt aſtoniſhment,

aſtoniſhment, to find God ſaying (Exod. vi. 3.) that he was not known to Abraham, Iſaac, and Jacob, by the name of Jehovah, when in the Hebrew one has ſcarce read any thing of any other name from the finiſhing the creation to that very time.

The writer of Geneſis, after chap. ii. 4. rarely uſes any other word for God, but Jehovah God (which in our verſion is tranſlated and printed thus, LORD GOD), but where it was abſolutely neceſſary to preſerve the truth of God's aſſertion, that he had been known to their fathers as Alſhaddai; as in the places quoted above. Yet the author of Geneſis always calls the father of the faithful Abram, till God changed his name to Abraham; and never after that Abram: nor is Jacob ever called Iſrael, till God gave him that name; an accuracy that is not uſed in the caſe of Jehovah. Does then the ſo frequent uſing the word Jehovah before the third of Exodus, look ſo like the work of Moſes, writing to the children of Iſrael, with whom God had ſo long gone by another name; and with whom he had for ſo little a time been known by that name; as it does like the work of a writer of after-times? Then indeed the word Jehovah was ſo conſtantly uſed as the name of God, that the writer may be ſuppoſed to have naturally run into the uſe of it himſelf, even before the time that God aſſumed it; and

and to have thought that he ſhould have ſurprized his reader, if he had ordinarily uſed any other name of God; and who therefore ſeldom does uſe any other but where he had a particular guard over himſelf, for the reaſons I have juſt now mentioned. And how, in particular, ſhall we otherwiſe account for the writer's uſing the name Jehovah, even in previous verſes of the very chapter where he gives us the account of God's firſt aſſuming this name? See ver. 2, 4. Though an attentive reader may ſee, that he has a guard upon himſelf in thoſe verſes; and that, though he uſes the name Jehovah when he writes the hiſtory of the appearance at the buſh, as ver. 2, 4. yet that he does not uſe that name, when he quotes, or is about to quote, what God ſaid to Moſes, or what Moſes ſaid to God. See the latter part of the fourth, the ſixth, the eleventh, twelfth, and thirteenth verſes. The fourth verſe runs thus: "And "when Jehovah ſaw, that he (Moſes) turned "aſide to ſee, God called unto him, Moſes, "Moſes." If the writer here had not had a guard upon his pen, from the view I have mentioned, why did he not ſay, "And when "Jehovah ſaw that he turned aſide to ſee, "Jehovah called, &c." inſtead of "God "called?"

But farther; there are ſome paſſages in the book of Geneſis, that nobody can ſuppoſe to have

have been written by Moſes. They muſt be allowed by all to have been written by ſome perſon that lived not only after the Canaanites were driven out of Canaan, Gen. xii. 6. but even after the Iſraelites had a king, as Gen. xxxvi. 31. "And theſe were the kings that "reigned in the land of Edom, before a king "reigned over the children of Iſrael." This event looks as if it was written ſoon after Saul was made king, and before any other king had ſucceeded him.

On the whole, Moſes cannot have written the hiſtory of Geneſis, as it now ſtands, ſince there are things in that hiſtory that happened after his death. And will it not then be much more reaſonable, as well as more for the honour of the ſacred canon, to ſuppoſe Geneſis to have been written, as it now ſtands, by that great prophet Samuel, as every thing in Geneſis might, than to ſuppoſe it written by Moſes, except a few things that happened after his death, notwithſtanding what has been alledged to the contrary; and thoſe few things to have been inſerted by Ezra the ſcribe, as ſome think; or, as others, by the great ſynagogue, pretended to have been held in his time?

Indeed every one ſees, that Geneſis is now called "The firſt book of Moſes" in all our Bibles; but every one at the ſame time knows, that the title of ſome books and pſalms are but

but modern, uncertain, and falſe. But, were the title true, it would no more prove Moſes to be the writer of Geneſis, than of the laſt chapter of Deuteronomy, which treats of his death and burial; or than the title of the ſecond book of Samuel would prove part of the firſt book of Samuel, or the ſecond book of Samuel, to be Samuel's, which contains no facts but what are after his death.

When I firſt publiſhed the Eſſay, and had finiſhed moſt of the Notes, and long after, I was entirely of the received opinion; and had no doubt but Moſes was the author of Geneſis; and I have reaſoned all along on that ſuppoſition: but the reaſoning will be very little altered by this alteration of ſentiment; where it may, the reader will eaſily obſerve it.

N° V.

Nº V.

AN

EXPOSITION

OF

Several Portions of the Book of Geneſis, relating to Part of the Hiſtory of Abraham; particularly to the Promiſes which God made him.

SECTION I.

CHAP. xii. 1——8.

THE CONTENTS.

THE God of glory appears to Abram, to call him out of Ur of the Chaldees, in the county of Meſopotamia; in expectation of the performance of a promiſe, which God then made him there. Abram leaves Ur and comes to Charan, another town of Chaldæa, nearer to Canaan, together

with Terah his father, Sarai his wife, Lot his nephew, &c. On Terah's death at Charan, Abram leaves Charan, and comes to Sichem, in the land of Canaan. There God appears to him again; and, ver. 7. opens a branch of the general promiſe made him in Ur, as it is recorded, ver. 1—4. namely, that in ſome future time he will make a grant of the land of Canaan unto his ſeed. Abram builds an altar or pillar there, and calls on the name of Jehovah.

PARAPHRASE.

Year of Abram's age. 70. Place of the tranſaction. Ur a city or place of the Chaldees in Meſopotamia.

1 NOW during the time that Abram dwelt in Ur of the Chaldees, before he came to Charan; Jehovah (that is, the great Being who perſonated and repreſented him), who had retired from the world ſoon after the flood, for the wickedneſs of men, appeared to him, and

TEXT.

1 NOW Jehovah had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and thy father's houſe, unto

NOTES.

[a] Ver. 1. "Jehovah appeared." See Acts vii. 2. that is, "the great Being who repreſented and perſonated Jehovah;" namely, the Supreme Being; and who ſpake not from him, as all other meſſengers do; but as him, or in his name.

TEXT.

unto a land that I will ſhew thee.

2 And I will make of thee a great nation; and I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee; and all families of the earth ſhall

PARAPHRASE.

and ſaid, "Leave this thy "country, where thou "haſt poſſeſſions; and "thy kindred; leave "them all, even the "neareſt of them, that "will not go with "thee [b]; they being all "infected with idolatry, "and thou thyſelf the "only man free from it[c]; "and go to a land that I "will ſhew thee. And, "to encourage thee ſo to "do, I promiſe thee, that "I will make thee ſo "fruitful, as that a nation "ſhall come from thee, "though Sarai thy wife "be as yet barren [d]; "and I will moreover "bleſs thee in other "re-

Year of Abram's age. 76.

Place of the tranſaction.

NOTES.

[b] See Acts vii. 3. Gen. xi. 31.

[c] See Joſh. xxiv. 2. Nehem. ix. 7, 8. Joſeph. Antiq. l. 1. Maim. in Miſn. Treat. of Idol. c. xi. 1—4.

[d] Ver. 2. See Gen. xi. 30.

PARAPHRASE. TEXT.

Year of Abram's age. Place of the tranſaction.

" reſpects; for I will ſhall be bleſſed
" make thy name great, in thee.
" and I will make thee a 4 So
" man highly uſeful and
3 " beneficial to many. And
" beſides the advantage
" they may have imme-
" diately from thee, I will
" otherwiſe, in the courſe
" of my providence, bleſs
" all thoſe that ſhall bleſs
" and aſſiſt thee; and I
" will curſe all thoſe, in
" the courſe of my pro-
" vidence, that ſhall curſe
" and diſturb thee: and
" moreover, what I chief-
" ly and finally promiſe
" thee, is, that all the fa-
" milies of the earth, even
" the moſt accurſed, that
" ſhall imitate thee, ſhall
" be bleſſed in and thro'
" thee[e]. The particulars
" con-

NOTES.

[e] Ver. 2, 3. " And I will make of thee a great nation;
" And all the families of the earth ſhall be bleſſed in thee."

There

TEXT.

4 So Abram departed as Jehovah had ſpoken to him; and Lot went with him. And Abram was ſeventy-

PARAPHRASE.

"contained in the two "great branches of this "general promiſe, I re- "ſerve to be opened to "thee, from time to time, "for thy farther ſupport "and encouragement, "when thou ſhalt arrive "at the land that I will "ſhew thee."

Year of Abram's age. 70. Place of the tranſaction.

And as Abram had left Ur in obedience to God's command, and on the encouragement of this general 4 Charan in Chaldea.

NOTES.

There ſeem to be two parts of this promiſe, ver. 2, 3. the firſt relating to Abram and his family; the ſecond to all the families of the earth without diſtinction. The firſt, relating to Abram and his family, has ſeveral branches; as, that God would make Abraham a great nation, would give him great reputation and renown; would make him beneficial and uſeful to others; would in his providence favour Abraham's friends, and frown on his enemies. And ſecondly, a promiſe made of bleſſing all the families of the earth (all without diſtinction, even the moſt accurſed) in or through Abram. What particulars were comprehended under theſe two great branches of this general promiſe, will be diſtinctly opened in the ſequel of the hiſtory.

PARAPHRASE. TEXT

Year of Abram's age. 70. Place of the tranſaction.

general promiſe, and was got as far as Charan in his way thither, but had ſtaid at Charan for ſome years, on account of his father Terah's great age and infirmities, Terah being about two hundred years old, when he left Ur; ſo now he dying there [f], Abram purſued his journey, when he was ſeventy-five years of age,

Sichem, or the Oak of Moreh in Canaan.

5 and came to Sichem, unto the Oaks of Moreh, with Sarai his wife, and Lot his nephew [g]; and with all the ſubſtance that God had bleſſed them with in Charan;

venty-five years old when he departed out of Charan.

5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Charan. And they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And

NOTES.

[f] Ver. 4. "Terah dying there." See Gen. xi. 32. Acts vii. 4.

[g] Ver. 5. "Sarai and Lot." It ſhould ſeem as if Nahor, Abraham's brother, came with him to Charan or Padanaram, but did not leave it with Abram; he and his family ſeem to have ſettled there. It ſeems to have been called Nahor's city, Gen. xxv. 20. xxiv. 10, 15. xxviii. 2, 10. And this place Abram called his city and kindred, Gen. xxiv. 4.

TEXT.

6 And Abram paſſed through the land unto the place of Sichem, unto the oaks of Moreh.

7 And Jehovah appeared unto Abram and ſaid, Unto thy ſeed

PARAPHRASE.

Year of Abram's age. 75. Place of the tranſaction.

Charan; and with all the ſouls that Lot, or any of Abram or Lot's ſervants, had gotten in Charan.

And as the Canaanites, 6
the inhabitants of the land, were an idolatrous and barbarous people, Jehovah, to ſupport and en- 7
courage Abram in the place to which he had brought him, now appeared to him again, by the great Being that repreſented and perſonated him, and opened another particular contained in the two great branches of the general promiſe, ver. 1—4. namely, "That as "a reward of his faith "and obedience in com- "ing thither, and as an "encouragement to per- "ſevere in his fidelity, "he now acquainted "him, that he would in "ſome future time make

PARAPHRASE. TEXT.

Year of Abram's age. 75. Place of the tranſaction.

" a grant of the land (to " which he was now " come) unto his ſeed [h]." Whereupon Abram, to ſtrengthen his own faith and hope in future times, and the faith and hope of his poſterity, built an altar or pillar [i], to preſerve the memory of ſo gracious an appearance and promiſe, and to offer up his public devotions there, as long as he ſhould continue in that neighbourhood.

ſeed will I this land. there bu he an altar Jehovah, appeared him.

NOTES.

[h] Ver. 7. " Unto thy ſeed." This promiſe, of m a grant of the land in ſome future time unto Abra ſeed, was a particular promiſe, in virtue of the firſt b of the general promiſe, Gen. xii. 2. and part of the verſe.

[i] " An altar." This was not an altar to offer ſacr on; but an altar or pillar of remembrance. See xxxv. 3, 7, 14. xxxviii. 18. and the Diſſert. N° II. 1qli. III.

S I

SECTION II.

CHAP. xiii. 14——19.

THE CONTENTS.

AFTER Abram had parted with his nephew Lot in a very kind and condescending manner, Jehovah farther opens to him the general promiſe that is recorded, chap. xii. 1—4. by ſhewing him all the land of Canaan in viſion; and promiſing to grant it, in ſome future time, to his ſeed, through him; ſo as that he ſhould be the original grantee. Abram builds there alſo an altar or pillar unto Jehovah.

TEXT.	PARAPHRASE.	
14 AND Jehovah ſaid unto Abraham, after that Lot was ſeparated from him, Lift up now thine eyes, and	After that Abram had been under the hard neceſſity of ſeparating from Lot (the only relation, beſides his wife, that came with him to this barbarous and idolatrous country), by which they were both the more expoſed; and that Abram had ſeparated from him, in the kind and condeſcending	Year of Abram's age. 75. Place of the tranſaction. Bethel in Canaan.

PARAPHRASE. TEXT.

Year of Abram's age. 75. Place of the tranſaction.

ſcending manner that is related in the former part of this chapter;

14 Jehovah ſaid unto Abram in a viſion [k], in farther

and look from the place where thou art, northward and ſouthward,

NOTES.

[k] Ver. 14. "And Jehovah ſaid unto Abram." I apprehend that this was ſaid in a viſion; as chap. xv. ver. 1. I apprehend ſo for two reaſons; firſt, Becauſe it is not ſaid, that "Jehovah appeared," as it is, chap. xii. 7. xvii. 1. xviii. 1. and which, I think, is too material a circumſtance to have been omitted, conſidering how great a vouchſafement it muſt have been deemed, for God to have appeared, after he had ſo long retired from the world. Indeed it is not ſaid, chap. xii. 1. that God appeared to Abram in Ur of the Chaldees, though Stephen tells us he did, Acts vii. 2. But then one cannot but obſerve, that the account of what God ſaid to Abram in Ur of the Chaldees, is not given in the place it holds in the hiſtory, or at the time when Abram went out of Ur, but five years after, when he left Charan, only in order to give the reaſon why he left Charan on Terah's death, and went to Canaan. And therefore it is ſaid, "now Je-"hovah had ſaid unto Abram, &c." Secondly, Becauſe if this had not paſſed in a viſion, Abram could not have ſeen much of the land; whereas God promiſes, that he will grant unto him all the land that he ſaw, ver. 15. What his eyes out of viſion could have reached, would have been a very inconſiderable part of what was intended him, namely, a great tract of country from Nile to Euphrates; as we may ſee, chap. xv. ver. 18.

TEXT. PARAPHRASE.

ward, and eaſtward, and weſtward.

15 For all the land which thou ſeeſt, to thee will I give it, and

ther explication of the firſt branch of the general promiſe, that is related chap. xii. ver. 1——4. "Look all round thee, "and take a view of the "land. For as I ſaid, "chap. xii. ver. 7. that I "would in ſome future "time make a grant of "this land unto thy ſeed; 15 "ſo now I farther tell "thee, that I will in "ſome future time make "an original grant of "this land unto thee; "and unto thy carnal "ſeed (not as the original "grantees; but as gran-"tees) after, or through "thee[1]; and I will "grant

Year of Abram's age. 75.

Place of the tranſaction.

NOTES.

[1] Ver. 15. "To thee will I give it, and to thy ſeed af-"ter thee." That is, I will give it to thee, and to thy ſeed through thee; q. d. before, (viz. chap. xii. ver. 7.) I only ſaid that I would grant Canaan to thy ſeed; by my ſaying ſo, thou mighteſt then perhaps think, that I promiſed

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
75.		" grant it after this manner unto thee, and unto thy carnal ſeed for	and to thy ſeed for ever.
		16 " ever[m]. And I will " make thy carnal ſeed " as numerous as the " duſt of the earth, ſo " that the one ſhall be " no more capable of be-	16 And I will make thy ſeed as the duſt of
		17 " ing numbered than the " other. Ariſe in the " faith of this my pro- " miſe, and make a per- " ambulation through	the
		" the	

NOTES.

miſed to make the original grant to thy ſeed. Now I tell thee, that was not my intention; but that in ſome future time I will make thee the original grantee; (ſee Ezek. xxxiii. 24.) and thy ſeed ſhall only take after, or through thee, and not as original grantees. See 2 Chron. xx. 7. I will let them ſee in all after generations, that they enjoy it, not for their own ſakes, but for thine. See Gen. xxvi. 24. xxviii. 4. Exod. vi. 4, 5, 8. xxxiii. 1. Deut. i. 8. iv. 37. vii. 7, 8, ix. 5. x. 15. xi. 21. xxx. 20. 2 Chron. xx. 7. Pſal. cv. 42.

[m] "For ever." That is, in perpetuity, or for a very long duration; or, as we now ſay, to a man and his heirs for ever; that is, to the worlds end, if there be no act to alter it; as ſale, forfeiture, &c.

TEXT.

the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the oaks of Mamre, which is

PARAPHRASE.

"the land; that thou "mayſt ſee what it is "that I will one day "grant unto thee, and "unto thy ſeed (after, "or through thee) for "ever! And I will pro- "tect thee from the "danger that thy per- "ambulation may ex- "poſe thee to."

Year of Abram's age. 75. Place of the tranſaction.

Then Abraham re- 18 Grove of Oaks in Mamre, in Hebron, in Canaan.
moved his tent, and at the end of his perambulation came and pitched it in the grove of oaks of Mamre; and in thankful remembrance of God's making him this ſecond promiſe, ſince he came into Canaan; and, of the protection he had vouchſafed him in his journey through the land, built there an altar or pillar unto Jehovah, as he had done on God's appearance and promiſe at Sichem;

and

PARAPHRASE.

Year of Abram's age. Place of the tranſaction.

75. plied, " O Jehovah Lord,
" [o] how can I have all
" the reward which thou
" haſt promiſed me;
" ſince I have no child,
" and Eliezer of Damaſ-
" cus, my ſteward, is to
" be my heir? Is the
" meaning then of the
" promiſe thou madeſt
" me, chap. xiii. 15, 16.
3 " only this, viz. that the
" ſeed of this my ſtew-
" ard, whom I intend to
" adopt, ſhall be as nu-
" merous as the duſt of
" the earth?"
4 And behold the word of Jehovah came unto him, ſaying, " Thy ſtew-
" ard ſhalt thou not ad-
" opt for thine heir;
" thy ſon, that ſhall
" come

TEXT.

leſs, and the ſteward of my houſe is this Eliezer of Damaſcus?

3 And Abram ſaid, Behold to me thou haſt given no ſon; and one born in my houſe is mine heir.

4 And behold the word of Jehovah came unto him, ſaying, This ſhall not be thine heir; but he that ſhall come forth out of thine own bowels, he ſhall be thine heir.

5 And

NOTES.

[o] Ver. 2. " Jehovah Lord." I ſuppoſe Abram calls God Adonai, or Lord here, to acknowledge him the proprietor and diſpoſer of all things.

TEXT.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them; and he ſaid, So ſhall thy ſeed be.

6 And he believed in Jehovah, and he counted it to him for righteouſneſs.

7 And he ſaid unto him, I am Jehovah, that brought thee out of Ur of the Chaldees, to give thee this land

PARAPHRASE.

Year of Abram's age. 75. Place of the tranſaction.

"come forth out of thy "own loins, he ſhall be "thine heir." And he brought Abram forth in the viſion, and ſhewed him the ſtars, and told him, "That his carnal "ſeed ſhould be as nu- "merous as they [p]." 5

And he believed in Jehovah, that it ſhould be ſo; and his faith was counted by God to him, as if he had been completely and perfectly righteous [q]. 6

And Jehovah ſaid farther in the viſion, "I am "Jehovah that brought "thee out of Ur, to give "thee this land, to re- "ceive 7

NOTES.

[p] Ver. 5. "So ſhall thy ſeed be." See Deut. i. 10. x. 22.

[q] Ver. 6. "See Note 30. of the Eſſay.

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
75.		" ceive a grant, or a right " of inheritance to it.	land to inherit it.
		8 And Abram ſaid, " O " Jehovah Lord, what " ſign wilt thou give me, " that I ſhall receive " ſuch a grant, or a right " of inheritance to it?	8 And he ſaid, O Jehovah God, whereby ſhall I know that I ſhall inherit it?
		9—18 " And Jehovah ordered " him to divide an heifer, " a ſhe-goat, a ram, a " turtle, and a young " pigeon in the middle. " And Abram having " done	9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. 10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another; but the birds divided he not. 11 And when the fowls came down upon the car

TEXT.

carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them; and they ſhall afflict them four hundred years.

14 And

PARAPHRASE.

" done accordingly; and " having fallen into a " deep ſleep, towards ſun- " ſet, he found a great " horror on his mind [r]; " when God came to him " in his dream, and told " him of the circum- " ſtances of diſtreſs that " his ſeed ſhould be re- " duced to in a ſtrange " land;

Year of Abram's age. 75.

Place of the tranſaction.

NOTES.

[r] Ver. 12. " And lo an horror, &c." Such an horror was not peculiar to Abram; it fell on other prophets on ſimilar occaſion. See Dan. x. 8, 9.

PARAPHRASE. TEXT.

Year of Abram's age. Place of the tranſaction.

75.

" land; but that he
" would avenge the cru-
" elty of that nation to-
" wards them; and that
" they ſhould at laſt go
" out of that land with
" great ſubſtance. That
" as to himſelf, he ſhould
" die in peace[s], and be
" buried in a good old
" age; and that in the
" fourth generation his
" carnal ſeed ſhould come
" to that land again, and
" not before; for that, till
" that time, the iniquity
" of the Amorites would
" not be full. And when
" it

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterwards ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again; for the ini-

NOTES.

[s] Ver. 15. " Thou ſhalt go to thy fathers in peace." God's telling Abram here, that he ſhould die in peace, after having told him firſt, how his ſeed ſhould be afflicted a ſtrange land, before they ſhould poſſeſs the land of Canaan; and juſt before he tells him, that they ſhould not be poſſeſſed of it, till the fourth generation; was telling Abram in the ſtrongeſt manner that could be, without expreſsly ſaying ſo, that he himſelf ſhould have no poſſeſſion of this land under this grant.

TEXT.

iniquity of the Amorites is not yet full.

17 And it came to paſs when the ſun went down, and it was dark, behold a ſmoaking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In that day Jehovah made a covenant with Abram, ſaying, Unto thy ſeed do

PARAPHRASE.

" it was dark, Jehovah
" cauſed a ſmoaking fur-
" nace and a burning
" lamp to paſs between
" the pieces, according
" to an antient rite of
" making covenants; the
" meaning of which rite
" was, that the parties
" wiſhed they might be
" cut aſunder, like the
" carcaſes, if they did
" not perform their co-
" venant [t]. In that very
" time Jehovah made a
" covenant with Abram,
" ſaying, As I have told
" thee before, ſince thou
" haſt been in this land,
" that I would, in ſome
" future time, grant this
" land to thy carnal ſeed,
" chap. xii. ver. 7. and
" that

Year of Abram's age. 75.

Place of the tranſaction. 18—21

NOTES.

[t] Ver. 17. " Paſſed between theſe pieces." See Jerem. xxxiv. 18—21.

		PARAPHRASE.	TEXT.
Year of Abram's age. 75.	Place of the tranſaction.	"that I would grant "it to thy carnal ſeed, "through thee, chap. xii. "ver. 15. ſo now do I "make an actual grant "of this land [u] unto thy "carnal ſeed, as thy ſeed "(or through thee), from "Nile	do I give this land, from the river of Egypt unto the great river Euphrates. 19 The Kenites and Kenizzites, and the

NOTES.

[u] Ver. 18. "Do I give this land." So we ſhould render it; and not, as our verſion does, "have I given this "land." The meaning is, as I have formerly ſaid, that I would give this land unto thy ſeed, Gen. xii. 7. and to thy ſeed through thee, Gen. xiii. 15.; ſo unto thy ſeed I do now give (or grant) it: this was ſtill in performance of the firſt part of the general promiſe made, Gen. xii. the ſecond, and part of the third verſe. And whereas God had ſaid more particularly, Gen. xii. 7. that he would grant the land "unto his ſeed;" and then, chap. xiii. ver. 15. "unto him, and unto his ſeed" for ever: now, in purſuance of both thoſe promiſes, he makes the actual grant of the land unto his ſeed; which grant, Abram, from what God had ſaid, chap. xiii. ver. 15. would now underſtand, was a grant to his ſeed, as his ſeed; that is, to his ſeed, through him, as the original grantee. But then he would underſtand, that as this grant was made to his ſeed, as his ſeed, only to be poſſeſſed in the fourth generation, that the grant was a grant to him in reverſion only; but ſtill in perpetuity, or fee-ſimple, as the lawyers term it; being a grant in reverſion to him and his heirs for ever.

TEXT.

the Kadmonites,
20 And the Hittites, and the Perizzites, and the Rephaims;
21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

PARAPHRASE.

" Nile to Euphrates. The " Kenites, the Kenizzites [w], &c. And all " this land ſhall thy carnal ſeed have in poſſeſſion in the fourth generation; though thou " muſt die without that " poſſeſſion, and thy carnal ſeed be afflicted " four hundred years before they obtain it."

Year of Abram's age. 75.

Place of the tranſaction.

NOTES.

[w] " From Nile to Euphrates. The Kenites, Kenizzites, &c." This is a deſcription of the country that God granted, by the boundaries of two great rivers, and by the nations that inhabited the country. Hereby the grant was reduced to the greateſt certainty. See alſo Deut. i. 7. This was a vaſt tract of country. But God made his word good; for David poſſeſſed this country, 2 Sam. viii. 1. 1 Chron. xviii. 1, 14. xix. 6—19. xx. And Nehemiah obſerves, " that God had been faithful to (this) " his covenant," Neh. ix. 8.

SECTION IV.

CHAP. xvi. 15, 16.

THE CONTENTS.

ISHMAEL is born to Abram by Hagar, his wife's handmaid, when he was eighty-ſix years old.

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
86.		15 AND Abram had a ſon by Hagar, his wife's handmaid (whom ſhe gave to him for a concubine), when 16 eighty-ſix years old, and called him Iſhmael [x].	15 AND Abram called his ſon's name, which Hagar bare him, Iſhmael. 16 And Abram was fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

NOTES.

[x] Ver. 15. "And called his ſon's name Iſhmael." This was the name by which the "angel of Jehovah" ordered Hagar to call him, ver. 11. when ſhe fled from her miſtreſs, and was in great diſtreſs; ſignifying, "God "hath heard," namely, thy affliction. This Being is called the "angel of Jehovah;" he is not called "Je-"hovah"

SECTION V.

CHAP. xvii. 1—21.

THE CONTENTS.

JEhovah appeared unto Abram the third time, to make his covenant with him, promiſing to multiply him as a ſpiritual father, beyond what he had promiſed him to multiply him as a carnal father: and likewiſe promiſing, though he was to die, without God's giving him any poſſeſſion in the earthly Canaan in this life; or to any of his carnal ſeed after him, till the fourth generation; yet to raiſe him up to the everlaſting poſſeſſion of the paradiſaical or heavenly Canaan, at the times of reſpiration, and of the reſtitution of all things; and all this his moſt numerous ſeed in all their generations. God gives him the ſign and ſeal of circumciſion; and

NOTES.

"hovah" by the hiſtorian; and therefore was not the great Being that repreſented and perſonated Jehovah, but ſome other angel; and therefore he does not ſpeak as Jehovah; as that great Being who repreſents and perſonates Jehovah always does; but from Jehovah. So ver. 11. he ſays, "And thou ſhalt call his name Iſhmael, be-"cauſe Jehovah hath heard thy affliction." The like obſervation may be made of the "angel of Jehovah" that appeared chap. xxii. as may appear by ver. 11. and 16.

CONTENTS.

and lets him know, that this everlaſting covenant (that is, the promiſe of it, namely, of the everlaſting poſſeſſion of Canaan) ſhould belong to a ſon whom he ſhould have by Sarah his wife (now no longer to be called Sarai), the name of which ſon ſhould be Iſaac; and not to Iſhmael, whom he had had by Hagar, his wife's handmaid; and that this covenant (that is, the promiſe of it) ſhould continue to the imitators and ſpiritual ſeed of Iſaac, and not the imitators of Iſhmael.

PARAPHRASE.

Year of Abram's age. Place of the tranſaction.

99.

1 AND when Abram was ninety-nine years old, Jehovah, whoſe word had come to Abram in a viſion, chap. xv. to grant him an inheritance in temporal Canaan, and the poſſeſſion of it to his ſeed in the fourth generation, now appeared to him the third time, by the great Being that perſonated him, and ſaid, "I am Alſhaddai, the "Almighty God; walk "before

TEXT.

1 And when Abram was ninety years old and nine, Jehovah appeared to Abram, and ſaid unto him, I am the Almighty God, walk before me, and be thou perfect.

2 And

TEXT. PARAPHRASE.

2 And I will make my covenant between me

" before me, as Adam " did, before guilt made " him run away from " me, and hide himſelf; " and as Enoch and No- " ah did afterwards, in " their generations; and " be thou perfect and " upright, as they were; " and on that condition " I, who have made a " covenant with thee al- " ready, and have given " a right of inheritance " to the land of Canaan " to thy carnal ſeed, " through thee, and pro- " miſed them the poſſeſ- " ſion of it in the fourth " generation, chap. xv. " now am come to eſta- " bliſh a far better cove- " nant between me and " thee: a covenant that " I call, by way of ex- " cellency, *my covenant*[y]; " and

Year of Abram's age. 99.

Place of the tranſaction.

2

NOTES.

[y] Ver. 2. " My covenant." The covenant, chap. xv. ver.

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
99.		"and in general it is "this; that as I have "already promiſed that I "will multiply thy car- "nal ſeed, as the duſt of "the earth, chap. xiii. 16. "and as the ſtars of hea- "ven, chap. xv. 5.; ſo "now I promiſe, that I "will multiply thee ex- "ceedingly [z]; ſo that "there	me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face,

NOTES.

ver. 18. is called "a covenant." The covenant, in this chapter, God, by way of diſtinction and emphaſis, calls "my covenant." Abram preſently underſtood the emphaſis, and accordingly, in great devotion and thankfulneſs, falls proſtrate on his face, which he had not done on any former appearance. The ſame expreſſion, namely, "my covenant," may be ſeen, 1 Chron. xvi. 15. referring to the covenant in this chapter, as is plain by adding, "the word which he commanded to a thouſand "generations" (that is, the commandment of circumciſion); and by calling it "the everlaſting covenant," ver. 17. the name that is given in this chapter, ver. 19. In the New Teſtament it is called "the promiſe," Rom. iv. 13, 16. ix. 8. 9, Gal. iii. 18, 19, 29. Heb. xi. 39.

[z] "And will multiply thee exceedingly." This phraſe, "I will multiply thee," in the literal ſignification, is no more than, I will make thee exceeding fruitful. And ſo it

TEXT.

face, and God talked with him, saying;

4 As for me, behold, my covenant is with thee, and thou shalt be a father of a multitude of nations.

5 Neither

PARAPHRASE.

Year of Abram's age. 99. Place of the transaction.

"there shall be great "numbers that shall imi- "tate thee, call thee fa- "ther, and be called thy "children in a figurative "or spiritual sense, and "receive an inheritance "through thee." And 3
Abram, in great humility and devotion, fell prostrate on his face; and then God farther said, "As "for me, behold my co- "venant is now more "immediately with thee: "And it is not barely 4
"that I will multiply "thy

NOTES.

it is to be understood, Gen. xvii. 20. But if it be understood so here, it does not answer the grandeur of the appearance, nor the solemnity of the preface, nor the difficulty of the condition, ver. 1. and would be only a bare repetition of what God had said before, chap. xii. 2. xiii. 16. xv. 5. I would therefore give it the figurative sense that I have expressed in the Paraphrase, which will better agree with all that goes before, and with all that follows after; particularly with ver. 5. See Note [b] on the 5th verse.

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
99.		" thy imitators exceed-	5 Ne
		" ingly among thy own	ſhall thy n
		" deſcendants; but that	any more
		" thou ſhalt be a father	called Ab
		" of a multitude of other	but thy n
		" nations; even heathen	ſhall be A
		" and accurſed nations;	ham; for
		" ſo as that thou ſhalt	ther of a m
		" have numerous imita-	tude of na
		" tors among them too.	have I n
		5 " And in token of this I	thee.
		" will change thy name	6
		" from Abram, ſignify-	
		" ing high Father; to	
		" Abraham, ſignifying,	
		" high father of a mul-	
		" titude [a]; for I have gi-	
		" ven or granted to thee,	
		" to be a father to a mul-	
		" titude of nations [b], who	
		" ſhall	

NOTES.

[a] Ver. 5. " Abraham, ſignifying high father of a " titude." The name Abraham has this additional fication, beyond that of Abram, ſignifying high F by the addition of the letter H, the initial letter Hebrew word Hamon, ſignifying a multitude.

[b] " For a father of a multitude of nations have I " thee." God had before told him, that he would

TEXT.	PARAPHRASE.	Year of Abram's age.	Place of the tranſaction.
6 And I will make thee exceeding	" ſhall imitate thee, and " receive an inheritance " through	99.	

NOTES.

him " a great nation," Gen. xii. 2. namely, the Iſraelites; and that he would make him a " father of na- " tions," namely, of Iſraelites, Iſhmaelites, and Edomites, ver. 6. But here he ſays, he will make him a father of " a multitude of nations;" which three nations (of which alone, Abraham, in a literal ſenſe, may be ſaid to be the father) cannot be. The figurative ſenſe is that which I have given in the Paraphraſe; namely, that he ſhould be the exemplar, held forth as a pattern of faith and obedience for good men of all times, and of all nations, to copy after; and that they ſhould receive the everlaſting poſſeſſion of Canaan through him. He is the father of all the faithful; and the heir of the new world, Rom. iv. 13. And they are all children of Abraham, and are to inherit through him and with him, Rom. iv. 13—25. Luke xiii. 28, 29. or as his children. This follows from the condition of the covenant, " walk " before me, and be thou perfect," and the promiſe ſhall be fulfilled. And the condition being fulfilled, like a conſideration paid, ſtrengthens the claim to the promiſe. Abraham knew that God was no reſpecter of perſons; and therefore knew, that if he was to obtain the promiſe, on that condition, and on that only; all that performed the ſame condition, ſhould have the ſame promiſe made good to them alſo. Thus this place is interpreted by St. Paul, Rom. iv. 17. And indeed, that this was not to be underſtood in the literal ſenſe, might well appear to Abraham from the grandeur of the introduction, as well as from the expreſs condition. And " Jehovah appeared

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
		" through thee; as I will " ſhew thee more fully	ceeding fruitful, and I will
99.		6 " preſently. For I will " not only make thee " exceeding fruitful in " carnal deſcendants, ſo " as that one nation ſhall " come from thee, as " I promiſed thee, Gen. " xiii. 2. And as I now " alſo farther promiſe " thee, that ſeveral na- " tions (namely, Iſrael- " ites, Iſhmaelites, and " Edomites,) ſhall come " out of thee; and ſo as " that the kings of thoſe	make nations of thee, and kings come out of thee.
		7 " nations ſhall come from " thy loins: but more- " over, and what I now " chiefly intend, is to e- " ſtabliſh my covenant " between me and thee, " and thy ſpiritual ſeed " after	7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee.
			8 And

NOTES.

" unto Abram, and ſaid, I am God Almighty." But this will ſtill appear more fully from what follows.

TEXT.	PARAPHRASE.	Year of Abram's age.	Place of the tranſaction.
8 And I will give unto thee, and	" after thee, in all their " generations [c], in the " ſtrongeſt manner, for " an everlaſting covenant, " to be a God, or a Fa- " ther, or a Giver of an " everlaſting poſſeſſion " unto thee [d], and unto " thy ſpiritual ſeed, after " or through thee, in all " their generations; which " is the firſt time I have " ever promiſed to be a " a God to any; while I " promiſed the poſſeſſion " of what I granted to " thy ſeed, chap. xv. (and " which is but a temporary " poſſeſſion) only in the " fourth generation. And 8 " the everlaſting poſſeſ- " ſion, that I, as a God or a " Father,	99.	

NOTES.

[c] Ver. 7. " Their generations," that is, all their generations. See chap. xvii. ver. 12.

[d] " And I will be a God," that is, " a father, or the " giver of an everlaſting poſſeſſion." That this is the ſenſe of the term " God," ſee Note (31.) of the Eſſay.

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
99.		"Father, will give unto "thee [e], and unto thy "ſpiritual ſeed, after or "through thee [f], in all "their	and to thy ſeed after thee, the land wherein thou

NOTES.

[e] Ver. 8. "And I will give unto thee." In the xvth chapter, ver. 18. God ſaid, "unto thy ſeed do I (now) "give this land." Here it is, "I will give." The tenſe is altered: and this, among other things, ſhews, that the covenant there is different from that in the xvth chapter,—"I will give it to thee." What? "The land of thy "ſojourning; or where thou art a ſtranger; and haſt no "inheritance in poſſeſſion, no, not ſo much as thy foot "can cover, Acts vii. 5. yet all this land of thy pilgrim-"age, all the land of Canaan, as I have bounded it, "chap. xv. ver. 18—21. will I give unto thee. Indeed "I have told thee, that thou ſhalt have no poſſeſſion in "its preſent ſtate, or in this life, chap. xv. ver. 15. Nay, "I have told thee ſo in this very verſe; having called it "the land wherein thou art (and ſhalt be) a ſtranger, "even to thy death. But I will raiſe thee up to it, when "it ſhall be a paradiſaical or an heavenly country, Heb. "xi. 16. and then I will give it all unto thee, and thou "ſhalt be the heir of the world, Rom. iv. 13. Thus "Abraham, after he had patiently endured (all the fa-"tigues of his travels, &c.) obtained the promiſe, Heb. "vi. 15. See the like promiſe made to Iſaac, Gen. "xxvi. 3. to Jacob, chap. xxviii. 13. xxxv. 12. and to "all three, Exod. vi. 4, 8. Deut. i. 8. xi. 21. xxx. 20."

[f] "And to thy ſeed after (or through) thee." Abraham knowing that the promiſe was conditional to him, would know, that it was conditional alſo to his ſeed: and

TEXT.	PARAPHRASE.	Year of Abram's age.	Place of the tranſaction.
thou art a ſtranger, all the land of	"their generations, is "this, the land wherein "thou now ſojourneſt; "namely, all the land "of Canaan, bounded as "chap. xv. 18—21. the "very ſame tract of coun- "try that I have granted "unto thy carnal ſeed, in "the fourth generation, "for a temporal poſſeſſion "before; and I will give "it unto thee and them "for an everlaſting poſ- "ſeſſion [g], when thou "and	99.	

NOTES.

and therefore would know that ſeed here, and what was promiſed to them here, was not what ſeed meant, or what had been promiſed to them, chap. xv. 11. for that promiſe was abſolute. And as the condition here was piety and uprightneſs, he muſt know, that ſeed here muſt ſtand for thoſe who would imitate him; and not for thoſe that ſhould barely deſcend from him.

[g] "For an everlaſting poſſeſſion." God had granted the land of Canaan as an inheritance in reverſon to Abraham, and as an inheritance in poſſeſſion to his ſeed in the fourth generation, chap. xv. ver. 18. compared with ver. 7, 8. But here he promiſes the land of Canaan to Abraham himſelf, and alſo to his ſeed, in all their gene-

Year of Abram's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
99.		" and they, at the times " of reſpiration, ſhall be " capable of enjoying this " land; and when this " land, at the times of the " reſtitution of all things, " ſhall be capable of be- " ing enjoyed by thee, " and	of Canaan, for an everlaſting poſ-

NOTES.

rations, for " an everlaſting poſſeſſion." A man may have an inheritance in him, when not he, but his ſeed only, will have the poſſeſſion. But poſſeſſion is a perſonal thing; and the poſſeſſion of Abraham's ſeed cannot be the poſſeſſion of Abraham; though Abraham's inheritance would be the inheritance of his carnal ſeed; in as much as they would derive their title to that inheritance through him, or from the original grant made to him. Beſides, it is an " everlaſting poſſeſſion" that is here promiſed unto Abraham, and unto his ſeed, which is a quite different thing from an inheritance to Abraham, and to his ſeed for ever. That is but a grant in fee-ſimple, as the lawyers call it; like a common inheritance to a man and his heirs for ever; that is, ſuch an eſtate as will go to his heirs for ever, if there be nothing to interrupt it. But an everlaſting poſſeſſion being perſonal to Abraham, he knew that he muſt be raiſed up to it, and ſo enjoy it as an everlaſting poſſeſſion. He would alſo know this from the everlaſting poſſeſſion's being promiſed to his ſeed in all their generations; whereas the temporary poſſeſſion of the inheritance of earthly Canaan was not promiſed till the fourth generation, chap. xv. 16.

TEXT.	PARAPHRASE.	Year of Abram's age.	Place of the tranſaction.
poſſeſſion; and I will be their God.	" and them, as an ever- " laſting poſſeſſion. And	99.	
9 And	" this is what I mean, by " ſaying, that I will be " the God of thee, and " of thy ſeed[h]. And now " thou knoweſt the full " import of what I in- " tended, when I ſpake " to thee in Ur, as it is " recorded chap. xii. ver. " 1—4; and told thee, " that I would bleſs all " families of the earth in " and through thee.		
	And		

NOTES.

[h] " And I will be their God." This is what I would have you underſtand by my ſaying, " I will be a God to " thee, and to thy ſeed after thee," that is, I will raiſe thee and thy ſpititual ſeed to the everlaſting poſſeſſion of paradiſaical Canaan. Abraham's being raiſed up to life was included in God's promiſe to " bleſs him," Gen. xii. 3. (See Note 29. of the Eſſay, &c.) in " counting " his faith for righteouſneſs," Gen. xv. 6. (See Note 30. of the Eſſay;) but more clearly ſtill in the promiſe of the everlaſting poſſeſſion of Canaan. So our Saviour underſtands theſe words, " the God of Abraham, Iſaac, " and Jacob," Luke xx. 36, 37. for it is from theſe words that he forms his argument for the reſurrection. See

PARAPHRASE.	TEXT.
Place of the tranſaction. 9 And God ſaid unto Abraham, "Thou ſhalt "obſerve that which is "the ſign of this my co- "venant, thou, and thy "ſeed after thee, in all "their generations:	9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.
10—14 "And it is this; every "man-child among you "ſhall be circumciſed [i], "when	10 This is my covenant which ye ſhall keep between me and you, and thy

NOTES.

Note 31. of the Eſſay, ver. fin. And this is the mercy which Zecharias ſays, Chriſt was to "ſhew to the fa- "thers, Abraham, &c. the covenant which he made, "and the oath which he ſware to Abraham," Luke i. 72, 73. Hence it is, that everlaſting life is ſaid to be the "bleſſing of Abraham that came on the Gentiles;" and that the "promiſe of the Spirit" is alſo ſaid to be the promiſe to Abraham; namely, by a metonymy of the cauſe for the effect; the Spirit being to be the efficient of our reſurrection, as he is the pledge of it in the mean time, Gal. iii. 14. See Note 32. of the Eſſay, and Diſſert. N° VI.

[i] Ver. 10. "Every man-child among you ſhall be cir- "cumciſed." If circumciſion had been only a ſign and a ſeal of the covenant (or promiſe) of the temporary poſſeſſion of the earthly Canaan in the fourth generation, made

TEXT. PARAPHRASE.

thy ſeed after thee; every man-child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your foreſkin; and it ſhall be a token of the covenant between me and you.

12 And he that is eight days

"when he is eight days old,

Year of Abraham's age. 99. Place of the tranſaction.

NOTES.

made chap. xv. why was not circumciſion enjoined at the time of making that covenant? This ſhews, that circumciſion was not a ſign and a ſeal of that covenant only. Nor is it injoined, till after the promiſe of the everlaſting poſſeſſion of paradiſaical or heavenly Canaan was made to Abraham and to his ſeed, that ſo the promiſe of that everlaſting poſſeſſion might be ſure to the faithful ſeed that is uncircumciſed, as well as to that which is circumciſed; ſo St. Paul informs us, Rom. iv. 11—18. But as the covenant or promiſe was twofold, and the ſeed twofold (the one the promiſe of the temporary poſſeſſion of the earthly Canaan to the carnal ſeed in the fourth generation; the other the promiſe of the everlaſting poſſeſ-

Year of Abraham's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
99.		"old, in all your generations, whether he is of "thy ſeed, or is born "under	days old ſhall be circumciſed among you, every man-child in their generations, he that is born in the houſe, or bought

NOTES.

ſion of the paradiſaical or heavenly Canaan, to the ſpiritual ſeed, in all their generations): ſo the circumciſion was twofold alſo; that in the fleſh (which aſſured Abraham's ſeed of the temporary poſſeſſion of the earthly Canaan in the fourth generation); an inſtitution, which in thoſe hot countries might make them multiply the faſter; for which Philo, l. ii. § 37. aſſigns a reaſon; which was the moſt proper ſign to aſſure them of that covenant, "or "promiſe to their ſeed," and to make them remember it; "and the circumciſion, which is in the heart, in the "ſpirit" (or in the ſpiritual or figurative ſenſe), which aſſured them of the everlaſting poſſeſſion of the paradiſaical or heavenly Canaan in all their generations. This ſpiritual or figurative circumciſion was underſtood to be the meaning and ſignification of circumciſion in the fleſh, by the author of this hiſtory, and by other writers of the Old Teſtament, as well as of the New. See Deut. x. 16. xxx. 6. Lev. xxvi. 41. Jer. iv. 4. ix. 26. Ezek. xliv. 7. See alſo Acts vii. 51. Rom. ii. 25, 28, 29. Phil. iii. 2, 3. And it was underſtood ſo from hence, that as the circumciſion in the fleſh was the cutting off of ſomething ſuperfluous, or that might be ſpared; and might tempt the ſeed of Abraham to exceſs in venereal matters; ſo it ſignified

TEXT.

bought with money of any ſtranger, which is not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed, and my covenant ſhall be in thy fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be

PARAPHRASE.

Year of Abraham's age. 99. Place of the tranſaction.

" under thy roof, or be-
" comes thy property, as
" a ſlave; all theſe be-
" ing a fixed part of thy
" family: though an hir-
" ed ſervant, who is but
" an unſettled part of thy
" family, ſhall not. And
" he that is a ſettled part
" of thy family, that does
" not bear this badge and
" mark in his fleſh, of
" his being one of my
" family, ſhall be cut off
" from his people; as one
" that will not obſerve
" my covenant, ſince he
" neglects the ſign and
" ſeal of it. For I in-
" tend it, not only as a
" ſeal to confirm your
" faith

NOTES.

fied the circumciſion in the heart, or the exciſion of all appetites and paſſions that faſcinate and bewitch the mind. See to this purpoſe the texts laſt quoted, and James i. 21. " Laying aſide all filthineſs and ſuperfluity of naughti-" neſs." See alſo, Philo, lib. de Circumc. p. 811. and Lib. de Migrat. Abr. p. 402.

PARAPHRASE.

Year of Abraham's age. 99. Place of the tranſaction.

" faith of my promiſe,
" but as a mark to diſtin-
" guiſh thy family by, in
" all future times, for wiſe
" reaſons (though ſome
" of them are at this time
" hidden from mankind);
" and for the preſent, to
" ſeparate thy family, in
" which virtue and reli-
" gion ſhall be preſerved,
" from all the other ido-
" latrous families of the
" world; from any imita-
" tion of their manners,
" any intimate converſa-
" tion, or inter-marriages
" with them, or with
" any of their deſcend-
15 " ants." And as God had changed the name of Abram into Abraham, ſo he changed Sarai's name
16 into Sarah; ſignifying, that

TEXT.

be cut off from his people; he hath broken my covenant.

15 And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah ſhall her name be.

16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, ſhe ſhall be a mother of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall a child be born unto him that is an hundred years

TEXT. PARAPHRASE.

years old? And shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall surely bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have

Year of Abraham's age. 99. Place of the transaction.

that she should be a mother of nations; namely, Israelites and Edomites [k]; and that kings of those countries should descend from her.

Upon Abraham's first considering the little likelihood there was of his having a child by Sarah, he prayed, that Ishmael might be the person, to whom this promise or covenant should belong. But God tells him, No, "That it should belong to "his son Isaac, by Sarah, "who, as an imitator of "him, would answer his "name, and give him "true joy and satisfac- "tion; and to such also "as should be the seed "or 18—22

NOTES.

[k] Ver. 13. "Sarah, signifying the mother of a multi- "tude," namely, by the addition of H. See Note [a] ver. 5.

Year of Abraham's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
99.		" or imitators of Iſaac, " and not the ſeed or " imitators of Iſhmael. " And as to Iſhmael God " adds, I will hear thy " prayer, ſo as to make " him fruitful and great[l]; " but for my covenant " about the everlaſting " poſſeſſion of Canaan, " it ſhall be with Iſaac[m] " (whom Sarah ſhall bear " to	have heard thee: behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation. 21 But my covenant will I eſtabliſh with Iſaac, whom Sarah

NOTES.

[l] Ver. 20. " And as to Iſhmael, I will bleſs him, " and make him fruitful." God here promiſes Iſhmael temporal proſperity in the ſame terms that he promiſed it to Abraham, and Sarah, or to Iſaac. Compare this verſe with Gen. xii. 2. and part of the 3d verſe; and with the 6th, 15th, and 16th verſes of this chapter; and with chap. xxi. ver. 13.

[m] " But my covenant will I eſtabliſh with Iſaac." This ſhews, that by theſe terms, " my covenant," God does not mean temporal bleſſings; great fruitfulneſs and grandeur: thoſe that God had promiſed to Iſhmael, and to his deſcendants, ver. 20. and yet he ſays, ver. 21. " my co-
" venant

TEXT.	PARAPHRASE.	Year of Abraham's age.	Place of the tranſaction.
Sarah ſhall bear unto thee in this ſet time in the next year.	"to thee this time twelve "months), and with his "ſeed; as I have juſt "now ſaid to thee."	99.	

NOTES.

"venant will I eſtabliſh with Iſaac." This God alſo calls "his everlaſting covenant," ver. 19. that is, the covenant of "the everlaſting poſſeſſion of Canaan. It is called the "everlaſting covenant," 1 Chron. xvi. 17. Pſalm. cv. 10. Iſa. xxiv. 5. This covenant is always included, when the covenant of Abrahamic circumciſion is mentioned; and is ſometimes the whole of what is meant by it, Acts vii. 8. And this everlaſting covenant, God ſays, he will eſtabliſh with Abraham and his ſeed, by Iſaac, and not by Iſhmael; that is, with the imitators of Iſaac, and not with the imitators of Iſhmael. For not only a child or deſcendant of Iſhmael, but of Canaan, an Amorite, or an Hittite, being an imitator of Abraham by Iſaac, would be bleſſed in them. To this purpoſe it is, that God, afterwards ſpeaking of Iſhmael, ſays, "Let "it not be grievous in thy ſight, becauſe of the lad; for "in Iſaac ſhall thy ſeed be called," chap. xxi. ver. 12. "For it is not the children of the fleſh (of Abraham) that "are the children of God, but the children of the promiſe," that are counted for the ſeed, that is, the children to whom the promiſe of the everlaſting covenant is made (as it was with Iſaac, when God ſaid, "At this time will "I come, and Sarah ſhall have a ſon, and I will eſtabliſh "my covenant with him for an everlaſting covenant); it is, I ſay, thoſe children of the promiſe that are counted for the ſeed, Rom. ix. 1. See Rom. iv. 13—18. Gal. iii. 28, 29.

SEC-

SECTION VI.

CHAP. xviii. 1, 2, 3; 9, 10; 17, 18.

THE CONTENTS.

GOD appears the fourth time to Abraham, to aſſure him, that Iſaac ſhould be born of Sarah in nine months time. And God is recorded to have repeated both the covenants with Abraham, namely, that of the xvth of Geneſis, about the temporal poſſeſſion of Canaan; and that of the xviiith, about the everlaſting poſſeſſion of Canaan; as the reaſon for his revealing to him the deſtruction of Sodom and Gomorrah.

PARAPHRASE.

Year of Abraham's age. 99 and 3 months. Place of the tranſaction. Grove of Oaks in Mamre, in Hebron, in Canaan.

1 AND Jehovah appeared to him (Abraham) in the oaks of
2 Mamre, with two other angels, in the ſhape of men.

And

TEXT.

1 AND Jehovah appeared unto him in the oaks of Mamre: and he ſat in the tent-door in the heat of the day.

2 And he lift up his eyes, and looked, and lo, three men ſtood by him: and when

TEXT.

when he ſaw them, he ran to meet them, from the tent-door, and bowed himſelf toward the ground.

9 And they ſaid unto him, Where is Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon.

17 And Jehovah ſaid, Shall I hide from Abaham the thing which I do?

18 Seeing that

PARAPHRASE.

And they ſaid unto him, Where is Sarah thy wife? And Abraham ſaid, Behold, in the tent. And Jehovah ſaid, "I will "certainly make good "my promiſe to thee, "and in nine months "time, the uſual time "of life of a child in the "womb, Sarah thy wife "ſhall have a ſon."

Year of Abraham's age. 99 and 3 months. — 9, 10

Place of the tranſaction.

And Jehovah ſaid, "Shall I hide from A- "braham the thing "which I am juſt going "going to do? Seeing "that Abraham's car- "nal ſeed ſhall be- "come a great and migh- "ty nation, bleſſed by "me with all temporal "proſperity; and that "all the nations of the "earth

17, 18

PARAPHRASE. TEXT.

Year of Abraham's age. 99 and 3 months. Place of the tranſaction.

" earth ſhall be bleſſed[n] " with the removal of " the curſe, and the re- " ſtoring the original " bleſſing in or through " him? that is, on their " imitating him, or on " their walking before " me and being perfect, " as he is, and ſo be- " coming his ſpiritual " ſeed?"

that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him.

SECT-

NOTES.

[n] Ver. 18. " Shall be bleſſed." God having, in explication of what he had ſaid more generally (Gen. xii. 2. and the former part of the 3d verſe), and of what he had ſaid more particularly (ver. 7. and chap. xiii. ver. 15.), at laſt made two covenants with Abraham; a covenant to give him the temporary poſſeſſion of Canaan, to his carnal ſeed in the fourth generation, chap. xv. ver. 18. and a covenant to give the everlaſting poſſeſſion of the heavenly or paradiſaical Canaan, to him, and to his ſpiritual ſeed in all their generations, chap. xvii. ver. 7, 8. now appears to Abraham the fourth time, to tell him, that he ſhall have Iſaac by Sarah in nine months. See Gen. xxi. 5, 7, 8. and (after ſaying, " ſhall I hide from Abraham " the thing that I do?") ſpeaks of both theſe covenants in theſe terms; ſeeing that " Abraham ſhall become a " great

SECTION VII.

CHAP. xxi. 33.

THE CONTENTS.

ON the birth of Iſaac, to whoſe ſpiritual ſeed the promiſe or everlaſting covenant was to continue, Abraham plants a grove, and calls on Jehovah, as the everlaſting God.

TEXT.

UPon Iſaac's birth, on which the alliance between Abraham and Abimelech enſued;

33 Abraham planted a grove in

PARAPHRASE.

AS Abraham had built an altar or pillar on God's firſt appearing to him in Canaan, to promiſe him, that he would grant that land to his ſeed, chap. xii. 7. and as he had built another on God's promiſing, that he would grant that land to him, and to his ſeed through him; ſo now on God's

33 Year of Abraham's age. 100. Place of the tranſaction. Beerſheba in Canaan.

NOTES.

"great nation;" there is the temporal covenant of Gen. xvth. "And all the nations of the earth ſhall be "bleſſed in him;" there is the everlaſting covenant of Gen. xvii. 7 8.

PARAPHRASE. TEXT.

Year of Abraham's age. 100. Place of the tranſaction.

God's having promiſed the everlaſting poſſeſſion of Canaan, to him and his imitators by Iſaac, and on his having given him Iſaac, Abraham plants a grove, and with his family called on the name of Jehovah, in their publick devotions, as "the everlaſting God;" that is, as the Giver of Canaan for an everlaſting poſſeſſion unto Abraham, and unto his imitators, in all their generations.

in Beerſheba, and called there on the name of Jehovah the everlaſting God.

SECTION VIII.

CHAP. xxii. 15—19.

THE CONTENTS.

ON Abraham's being found faithful, when God tried him, by ordering him to offer up his ſon Iſaac, God, by an angel out of heaven, again repeats the two covenants with Abraham,

CONTENTS.

Abraham, namely, that of the xvth, and that of the xviith of Geneſis; and confirms them both to him by an oath.

TEXT.

15 AND the Angel called unto Abraham out of heaven the ſecond time;

16 And ſaid, By myſelf have I ſworn, ſaith Jehovah, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon:

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed, as the ſtars of heaven, and as the ſand which is upon the ſea-ſhore; and

PARAPHRASE.

AFter the Angel of Jehovah had prevented Abraham from ſlaying his ſon Iſaac, he (the Angel) called again to him out of heaven, and ſaid, "By myſelf 16
"have I ſworn, ſaith
"Jehovah, that ſince
"thou haſt not withheld
"thy ſon, thy only ſon,
"that ſurely I will bleſs 17
"thee, by giving thee
"all temporal felicity;
"namely, by multiply-
"ing thy carnal ſeed ex-
"ceedingly, as the ſtars
"of heaven, and the ſand
"on the ſea-ſhore; and by
"making thy natural ſeed
"ſucceſsful and victori-
"ous over their enemies
"the Canaanites, whoſe

15 Year of Abraham's age. 125. Place of the tranſaction. Mount Moriah in Canaan, ver. 2.

Year of Abraham's age.	Place of the tranſaction.	PARAPHRASE.	TEXT.
		" land and whoſe cities, " the ſtrongeſt holds of " it, they ſhall poſſeſs:	and thy ſeed ſhall poſſeſs the gate of his enemies:
		18 " but above all, I ſwear, " that I will bleſs thee " with ſtill better bleſ- " ſings than thoſe tem- " poral ones that I have " mentioned; for in be- " coming thy ſpiritual " ſeed, or thy imitators, " ſhall all the nations of " the earth be bleſſed [o], " with	18 And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed

NOTES.

[o] Ver. 18. "Shall be bleſſed." The laſt thing we meet with concerning theſe two covenants in Abraham's hiſtory, is, that (chap. xxii. ver. 16, 17, 18.) on the extraordinary occaſion of Abraham's fidelity, when he was tried about offering his ſon Iſaac, God repeats both theſe covenants, and confirms them with an oath; "that by "two immutable things, by which it was impoſſible that "God ſhould lye, we might have ſtrong conſolation," Heb. vi. 18. The temporal covenant of the xvth chapter, God repeats in theſe words, in this xxiid chapter, ver. 17. "That in multiplying I will multiply thy ſeed as the "ſtars in heaven, and as the ſand on the ſea ſhore; and "thy ſeed ſhall poſſeſs the gate of his enemies," namely, the Canaanites. And the everlaſting covenant of chap. xvii. ver. 7, 8. he repeats in theſe words, ver. 18. "And "in

TEXT. PARAPHRASE.

obeyed my voice.

19 So Abraham returned to his young men,

" with the ſame bleſſing " that thou art; namely, " the everlaſting poſſeſſion " of Canaan, at the times " of the reſtitution of all " things to their original " bleſſed ſtate; and at the " times of reſpiration, " when thou and they ſhall " be capable of enjoying it.

Year of Abraham's age, 125. Place of the tranſaction,

After the Angel had ſaid this, Abraham returned to his young men, whom he had bid to wait at a diſtance till he and Iſaac 19

NOTES.

" in thy ſeed ſhall all the nations of the world be bleſ- " ſed." Theſe two covenants are repeated in much the ſame manner to Iſaac, Gen. xxvi. the firſt in the 3d, and the greateſt part of the 4th verſe; the ſecond in the laſt clauſe of that verſe. They are likewiſe repeated in much the ſame manner to Jacob, Gen. xxviii.; the firſt in the 13th, and the greater part of the 14th verſe; the ſecond in the laſt clauſe of that verſe. And ſo alſo are they repeated by the ſon of Sirach, Eccleſiaſticus xliv. the firſt, ver. 21. except the firſt clauſe; and the ſecond, ver. 20. and the firſt clauſe of the 21ſt verſe and the 22d verſe: in that verſe he calls the ſecond covenant with Iſaac, " the " bleſſing of all men, and the covenant."

PARAPHRASE. TEXT.

Year of Abraham's age. 125. Place of the tranſaction.

Iſaac went farther and worſhiped, ver. 5. and they all returned to Beerſheba, from whence they had ſet out towards Mount Moriah, and where Abraham ſtill continued to dwell.

men, and they roſe up and went to Beerſheba; and Abraham dwelt in Beerſheba.

NOTES.

The author of the epiſtle to the Hebrews quotes theſe words, Gen. xxii. 17, 18. only by quoting the words of the 17th verſe; ſaying, "ſurely bleſſing I will bleſs thee, "and multiplying I will multiply thee:" without quoting the reſt of the 17th and 18th verſe. It is as if he had quoted it thus: "ſurely bleſſing I will bleſs thee," &c. I think there is another inſtance of ſuch an *&c cætera* quotation by St. Paul, Acts xiii. 25. from Luke iii. 16. "And as John fulfilled his courſe, he ſaid, Whom think "ye that I am? I am not he; but behold there cometh "one after me, whoſe ſhoes of his feet I am not worthy "to looſe;" he ſtops there, without quoting the reſt of the verſe, namely, "he ſhall baptize you with the Holy "Ghoſt and with fire;" though theſe laſt words ſeem to have been chiefly intended by St. Paul in that quotation.

And that ſeed in the promiſe made to Abraham, Gen. xii. 18. to Iſaac, Gen. xxvi. 4. and to Jacob, Gen. xxviii. 14. ſignifies imitators, and not deſcendants; or even Jeſus Chriſt, one of them, may be ſeen, Note 1. of the Eſſay, and Diſſertation N° IV.

Theſe two covenants are often referred to ſeparately and jointly. The temporal covenant is referred to ſeparately, 1 Chron. xvi. 19—23. Nehem. ix. 8. Acts vii. 5—8.

The

NOTES.

The everlaſting covenant is referred to ſeparately, 1 Chron. xvi. 15—19. Acts vii. firſt part of the 8th verſe. Rom. iv. 13, 14. Gal. iii. 14, 18, 19, 22, 29. iv. 28. Heb. vi. 17. xi. 39. and both together come under the name of the promiſes, Heb. xi. 13. compared with verſe 39. or of the "covenants of promiſe," Eph. ii. 12. or of the "covenants," Rom. ix. 4. In this place St. Paul ſays, "who are Iſraelites," not Abramites, becauſe Abram had Iſhmael, as well as Iſaac; not Iſaacites, becauſe Iſaac had Eſau as well as Iſrael; but Iſraelites, becauſe Iſrael had no ſons, that were not reckoned for the ſeed. St. Paul goes on, "to whom pertaineth the adoption;" for the Iſraelites, as deſcended from Abraham, Iſaac, and Jacob, are ſons of God, Exod. iv. 22. "and the glory;" for when God had long retired from the world ſoon after the flood, for its wickedneſs, he (the God of glory) "appeared unto Abraham," Acts vii. 2. as alſo to Iſaac and to Jacob; and at laſt dwelt among the Iſraelites in the tabernacle and temple: "and the covenants;" that is, the covenant of the temporary poſſeſſion of "earthly "Canaan" to the carnal ſeed of Abraham in the fourth generation, in the xvth of Geneſis: "and the giving the "law," namely, at Sinai, about four hundred and thirty years after the covenants; "and the ſervice" (λατρεία), namely, all the ritual ſervice that was enjoined after the idolatry of the golden calf, though, as it ſhould ſeem, not intended before: "and the promiſes;" that is, all the promiſes made in confirmation of either of theſe covenants, from the time of Moſes to the days of Malachi; particularly the promiſes made to David and his royal race. By the place that St. Paul gives the covenants here, namely, after the adoption, and the glory; and before "the giving of the law, the ſervice, and the promiſes;" it is plain, "that the covenants" here muſt ſignify the covenant of the xvth of Geneſis, and the covenant of the

NOTES.

xviiith; and no other covenants whatſoever: for
are the only covenants that God made with Abrah
his ſeed, after the appearing of the glory, ſince its r
and before the giving of the law at Mount Sinai.

N° VI.

A

DISSERTATION

TO SHEW

That the expreſſion, Gal. iii. 16. " But to ſeed, as of one, which is " Chriſt," does not ſignify Jeſus Chriſt; but the " one ſeed," both of the law and of faith, " anointed " by that ſpirit," which was promiſed to Abraham, and imparted to Jewiſh and Gentile believers under the Goſpel.

I WILL now endeavour to ſhew, (as I undertook Note 32.) that the promiſe which God made to Abraham, Gen. xiii. 3. xxii. 18. " in thee, or in thy ſeed, ſhall " all the nations of the earth be bleſſed," (as it

is quoted and argued by St. Paul, Gal. iii. 8.) does not mean, that in or by one of thy deſcendants, namely, Jeſus Chriſt, I will bleſs all the nations of the earth: but that it means, that I will bleſs all that ſhall become thy ſpiritual ſeed, or that ſhall imitate thee. In order to it, you muſt give me leave to premiſe,

1. That, in my way of underſtanding, the iid and iiid of the Galatians, theſe ſeveral expreſſions, "juſtification," (chap. ii. ver. 16. chap. iii. 18.) or "accounting for righte-"ouſneſs," (ver. 6.) "the Spirit," (ver. 2, 5, 14.) or "the bleſſing of Abraham," (ver. 8, 9, 14.) "goſpel," (ver. 8.) "life," (ver. 21.) and "inheritance," (ver. 18.) are with St. Paul in effect the ſame thing, and are promiſcuouſly uſed by him in this chapter, as any one of theſe terms will beſt ſuit the other expreſſions he has occaſion to uſe in the ſeveral parts of it. I cannot but think, that the promiſcuous uſe of theſe terms may be very well accounted for in this manner: juſtification is God's final acquittal of a man from a charge; which, if it had been adjudged to be true, muſt have ended in death; but which being adjudged to be falſe, brings on the ſentence of everlaſting life. This acquittal, or juſtification, is, in other words, being "accounted righteous;" or "having faith" (that is, "fidelity," or "ſincere obedience)" "accounted for righteouſneſs. The Spirit is

is to raiſe us up to eternal life, and was, in the mean time, the earneſt of that reſurrection to the Galatians. Bleſſing ſignifies the removal of the curſe; and the reſtoring the original bleſſing; namely, bliſs and immortality. "The bleſſing of Abraham" is the bleſſing promiſed to Abraham; namely, that which was promiſed in general terms to him, Gen. xiii. 3. "In thee," (that is, in bleſſing thee) "ſhall all the families" (or nations who imitate thee) "be bleſſed;" and which came to be more particularly explained, Gen. xvii. 7, 8. that God would bleſs Abraham and all his ſeed (or his pious imitators), with that everlaſting "poſſeſſion of Canaan," called, therefore, an "inheritance," Gal. iii. 18.) and which God afterwards confirms by an oath; "that in his ſeed all the nations of "the earth ſhould be bleſſed," Gen. xxii. 18. So that St. Paul makes no difference between any of theſe three promiſes, the ſecond being but an explication of the firſt; and the third but a confirmation of the firſt and ſecond, by the oath of God. Yet the firſt promiſe is more generally referred to by St. Paul in this chapter; particularly ver. 17. as plainly appears by the note of time that he adds; for it is four hundred and thirty years before the giving of the law, that God ſaid to Abraham, (Gen. xiii. 3.) "In thee ſhall all the nations "of the earth be bleſſed." Life is everlaſt-

ing life; inheritance is the right we have to it; and the goſpel is the good news, either of the title, or of the actual inheritance of it.

I muſt premiſe, 2. That St. Paul uſes promiſe and covenant promiſcuouſly; both of them ſignifying the promiſe or covenant, that God would give "juſtification, righteouſneſs, the Spirit, bleſſing," or "the bleſſing of Abraham, inheritance," or "life," or glad tidings, to Abraham, and to his ſeed.

I muſt premiſe, 3. That ſeed, or one ſeed, in this chapter, ſignifies Abraham's one believing ſeed of all nations; particularly of Jews and Gentiles, now made one, by being baptized into Jeſus Chriſt, and putting on Chriſt, ver. 27. (as Chriſtians uſed to do new clothes after baptiſm), whereby, without any manner of diſtinction "of Jew or Gentile, bond or "free, male or female," we all become one ſeed; whereas, he that was not of Abraham's family, or that was an hired ſervant in it, or a female, could not be circumciſed. And as the apoſtle adds, "if we be one ſeed in "Chriſt Jeſus" (as the Clermont copy reads it, and as the true reading certainly is), "then are we Abraham's ſeed" (or one ſeed), "and heirs according to the promiſe;" that is to ſay more generally, heirs of the bleſſing of Abraham, that was promiſed, Gen. xiii. 3. or more particularly, heirs of the everlaſting poſſeſſion of Canaan, promiſed, Gen.

Gen. xvii. 7, 8. and confirmed by an oath to his ſeed, or to thoſe that ſhould be his imitators, Gen. xxii. 18. This ſeed, or one ſeed, ſtands with St. Paul in oppoſition to ſeeds, or two ſorts of ſeed, namely, "thoſe that are "of faith," (ἐκ πίστεως) ver. 7. and thoſe that are "of the works of the law," (ἐξ ἔργων νόμου) ver. 10. St. Paul ſpeaks of theſe two ſorts of ſeeds, Rom. iv. 13—18. and ix. 6—9. only he varies the expreſſion in the laſt place, calling the two ſeeds, "the ſeed of" (or according to) "the fleſh;" and "the ſeed of" (or according to) "the promiſe." St. Peter, in a ſimilar manner, Acts iii. 25, 26. "ye are "the children of the covenant, which God "made with our fathers, ſaying unto Abra-"ham, And in thy ſeed ſhall all the kindreds "of the earth be bleſſed:" and therefore adds, "unto you Jews," as part of that ſeed, "firſt (God having raiſed up his Son Jeſus) "ſent him to bleſs you, in turning every "one of you from his iniquities:" in conſequence of which they would certainly become righteous in the ſight of God, and of courſe obtain juſtification to everlaſting life, which is expreſſed by St. Peter, ver. 19, 21. by "their ſins being blotted out, when the "times of refreſhing" (or reſpiration, ἀναψύξεως) "ſhould come from the preſence of "the Lord (who will be revealed againſt "the wicked in flaming fire)," and by "the "reſtitution

"restitution of all things," namely, to their paradisaical state. By all this (I think) it appears, that the blessing promised to Abraham, in these words, "in thee, or in thy seed, "shall all the nations of the earth be blest-"sed" (as the words stand in Genesis, and according to the interpretation of all the New Testament writers that quote them), signifies the good news of everlasting life, or of the Spirit (who is to raise us up to everlasting life), and not Jesus Christ; notwithstanding that he was of the seed of Abraham according to the flesh. But this will appear more fully by what follows.

I must premise, 4. That St. Paul gives this one seed a name in the singular number, to suit it the better, namely, Christ, ver. 16, 17; that is, "the anointed" (namely, seed); this one seed which had received the promise of the Spirit, or the Spirit that had been promised (which is our unction, 2 Cor. i. 21, 22. 1 John ii. 20, 27.), ver. 14. The believing Jews received it first after Christ's ascension; and the Gentiles afterwards, both the idolatrous and the devout. Christ has this signification, Psal. cv. 15. ("Touch "not mine anointed, Χριστούς," according to the LXX), and Heb. xi. 26.

Now having premised these things, that I may make it appear the more plainly, that the seed (or the one seed), ver. 16. signifies

all

all thoſe of the works of the law, and of faith, who are made one, by being anointed with one Spirit, or by being baptized into one Spirit, as the one Spirit of the one Lord (Mediator) and of one God, even the Father, and not Jeſus Chriſt; I will conſider the thread of St. Paul's argument in part of the ſecond and third chapters of the Galatians. His argument is to prove that the Galatians, as well as all other believing Gentiles, and even the Jews, were juſtified by faith, and not by the works of the law, chap. ii. ver. 16. And the ſum of his argument to ſupport this aſſertion is, that "they received the Spirit (the earneſt of their reſurrection, and by which they ſhould at laſt be raiſed from the dead) by believing the word, which they had heard from Paul; and not by the works of the law, ver. 2. juſt as he (Paul) that miniſtered the Spirit to them, and wrought miracles among them (the ſpecial miracles of an apoſtle), did it by the faith of that word of the goſpel, which he had heard from Chriſt, and which he preached to them, and not by the works of the law, ver. 5. and juſt as Abraham was juſtified by believing, ver. 6. He therefore adds, that men only became the children (or ſeed) of Abraham, by believing God, as Abraham did, or by imitating his faith, ver. 7. And God foreſeeing that he would (in his due time) juſtify

juſtify the Heathen (or all nations) to everlaſting life, through faith, preached the good news before-hand to Abraham, in the promiſe he made to him, Gen. xii. 3. "In "thee ſhall all nations be bleſſed," ver. 8. So that it follows, that "all they which be "of faith" (or of the ſeed of faith, ἐκ πίστεως) "are" (now, and were then) "bleſſed" (along) "with faithful Abraham," ver. 9. (whereas, on the contrary, that ſeed of Abraham, who were ἐξ ἔργων νόμου, muſt be under the curſe of the law, inſtead of the bleſſing (or juſtification to everlaſting life), according to the doctrine of the Old Teſtament itſelf; Habakkuk having aſſerted, "that the juſt" (or righteous) "ſhall live by faith" (that is, everlaſtingly); whereas in truth Chriſt has died to redeem us Jews from the curſe, that we were under by the law, being made a curſe for us; and to impart the bleſſing of Abraham to the Gentiles, through their faith in the word, which they had heard from St. Paul, ver. 10—15. Now St. Paul adds, a covenant among men is a thing that cannot be altered by any, but the parties themſelves; it is unalterable by every one elſe, ver. 15. But (the covenants, or) the promiſes that God made to Abraham, he made to Abraham, and to his ſeed, ver. 16. ſo they run, Gen. xii. 3. xvii. 7, 8. xxii. 18. then it cannot be to *ſeeds*; for ſeed is but one ſort of ſeed, and

not

not two or more ſorts of ſeed. Now, ſays he, that one ſeed is Chriſt, or the two different ſorts of people conſidered as one, or being anointed with the one Spirit; and therefore the promiſes of bleſſing belong to you, who are of the one ſeed of faith, and have by it received the Spirit, as well as the Jews. And, as he adds, if any ſhould ſuggeſt to you, that the law has diſannulled the promiſe, that "in thy ſeed ſhall all nations "be bleſſed," which God had confirmed (by an oath, Gen. xxii. 18.) to Chriſt (εἰς Χριστὸν, that is, to the anointed people); I anſwer, that it is impoſſible; becauſe the firſt promiſe of that kind, made Gen. xii. 3. explained and confirmed by the promiſe, Gen. xvii. 7, 8. and xxii. 18.) was four hundred and thirty years before the law, ver. 17. whereas, on the contrary, if the inheritance of bleſſing to Abraham had been given him by the law, it could not have been given by promiſe, as it moſt certainly was; as may be plainly ſeen, Gen. xii. 3. xvii. 7, 8. xxii. 28. And if it ſhould ſtill be ſaid, why then was the law added? St. Paul anſwers, it was added, to ſhew the Iſraelites the puniſhment due to every trangreſſion of the law of nature, by giving them ſuch a number of more precepts than there were in the law of nature, and by making death the penalty of

the breach of a great many of them; that ſo the Jews, ſeeing themſelves ſo manifeſtly "concluded under ſin," both by frequent breaches of the numerous laws they were under, and by death, that often followed, might be led by the law to the goſpel; where they would ſee, that they might obtain righteouſneſs and life. But this law was only added, till that "one ſeed" ſhould come, to whom the promiſe of life and bleſſedneſs is made; which one ſeed is made up of a body of Jews and Gentiles, by one faith in one God, through one Lord, and by one Spirit. This law was ordained by angels in the hands of a mediator; namely, Moſes, ver. 19. But ſtill, ſays he, this very thought ſuggeſts another, that may farther ſerve to ſhew, that the law could not vacate the promiſe made to Abraham and his ſeed; becauſe Moſes (as the incomparable Mr. Locke firſt obſerved), who was the mediator at the giving of the law at Sinai, was only a mediator of a covenant, where but one of the parties concurred, that concurred to Abraham's covenant; for Abraham's covenant was a covenant between God and Abraham, and his one ſeed of faith: now Moſes was only a mediator between God (one of the parties indeed), but was not a mediator between God and Abraham,

and the one ſeed of faith, the other party to Abraham's covenant; for Abraham and the Gentiles of all nations, who were part of that one ſeed of faith; were not there; whereas, if Moſes had been a mediator of ſuch a covenant at Sinai, as could have vacated the covenant with Abraham and his ſeed; he ſhould have been a mediator of a covenant between both thoſe parties (namely, God, Abraham, and his ſpiritual ſeed of all nations), and not of a covenant between one of thoſe parties only; namely, God, and quite another party (the carnal ſeed of Abraham; by Iſaac; and Jacob), which was the caſe at Mount Sinai, ver. 20. St. Paul then interſperſes ſome thoughts to prove, that the law, inſtead of being intended to be againſt the promiſes, which God made to Abraham, or to vacate them; by giving righteouſneſs and life (which was alone to be had by faith in the promiſe), was only intended to bring us to the faith of Chriſt; by which alone the body of the Gentiles come to be children of God, and one with the believing Jews; ver. 25. He then brings his laſt argument to ſhew, that we become one ſeed by faith in God (through the word of God preached by Chriſt and his apoſtles), from the ſignificant rite of initiation; by which we are baptized into

one body and one ſpirit; and then concludes, ver. ult. that if "we are one" (ſeed) "in" (by faith in God) through "Chriſt "Jeſus, then are we Abraham's" (one) "ſeed" (to whom the promiſe was made, Gen. xii. 3. as explained xvii. 7, 8. and confirmed, xxii. 18. "and" (conſequently) "heirs "according to that promiſe."

If it ſhould be objected againſt the ſenſe I have given to the word Chriſt, ver. 16, and 17. (namely, *anointed*, meaning the ſeed anointed by the Spirit), that it cannot be thought to be the true ſenſe of it, but that Jeſus Chriſt muſt be denoted by it, whom St. Paul denotes by the name Chriſt, ver. 13th, 24th, 27th, and 29th; I anſwer, that it is not an uncommon thing to find St. Paul keep his term, and vary his ſenſe. But I muſt obſerve, that it is not likely that he has done ſo in this chapter. He here varies his term and his ſenſe together; for there are very good copies that give us other readings in thoſe verſes: ver. 13th, ſome copies read Κύριος; ver. 24th, ſome copies read Χριστὸν Ιησοῦν; ver. 27th, ſome copies read as ver. 24th; and ver. 29th is read with the ſame addition. I prefer theſe readings to Stephens's, which our tranſlators followed; becauſe I find, that whenever St. Paul deſigned to denote Chriſt's perſon by the name Chriſt

Chriſt in every other verſe of this chapter, he adds Jeſus to it; an addition that he does not always make elſewhere; as if he deſigned to reſerve the word Χριστὸς, to denote this one ſeed anointed by the Spirit, whether Jews or Gentiles; and ſo added Jeſus to Chriſt every where elſe in the chapter, to prevent miſtakes.

N° VII.

A

DISSERTATION

ON

HEBREWS xii. 22—25.

THIS place of ſcripture being one of the moſt difficult in the New Teſtament, it will be neceſſary to take in all the aids towards clearing the ſenſe of it, that we can poſſibly get. We muſt therefore, in the firſt place, carefully endeavour to trace the connection it has with the foregoing part of the epiſtle. The immediate connection of theſe four verſes is evidently with the four verſes that immediately precede

them; namely, the 18—22: but to ſee how all the eight verſes, from the 18th to the 25th, ſtand immediately connected with what goes before, we muſt look as far back as the xth chapter; otherwiſe we ſhall be apt to think, that this portion of ſcripture comes in altogether abruptly, and that it is a part of the epiſtle detached from the reſt. It may at the ſame time be of uſe to ſhew, how all theſe verſes, together with that part of the epiſtle with which they are immediately connected, ſtand related to the whole. Thoſe Commentators, who have conſidered this text apart from its true connection, have left great ſcope to their own fancies and imaginations in interpreting it. But a juſt regard to the connection will in all probability tie us down to its preciſe meaning.

I. It is plain, that the view the apoſtle had in writing this epiſtle, was to keep the believing Hebrews from apoſtatizing to Judaiſm, notwithſtanding the perſecutions they actually underwent, or apprehended, from their continuing to profeſs the Chriſtian religion. This he had done from the very beginning of the epiſtle; by ſhewing them, that Chriſtianity is infinitely preferable to Judaiſm, in every point in which they differ: Chriſtianity having Jeſus for its author, who is higher than the angels, both in his relation to God, chap. i. and in dominion, chap. ii; ſupe-

ſuperior to Moſes, chap. iii; of a more excellent order of high prieſthood than Aaron, chap. iv—x; and having, by the once offering of himſelf to God in the heavens, for ever perfected them that believe, chap. x. 1—18.

The apoſtle, from all this, exhorts the Chriſtian Hebrews, "to hold faſt their profeſſion without wavering," chap. x. 23. "and not to caſt away their confidence, "which had a great recompence of reward," ver. 35. but withal tells them, that the only way to hold faſt their profeſſion, and not to caſt away their confidence, is "the full aſſurance of faith," ver. 19—23. "and to "live by it," ver. 35—39. He then deſcribes what that faith is, chap. xi. 1; and ſhews, how ſuch a faith, as is there deſcribed, had carried Abraham, Iſaac, and Jacob, to wait with patience, under many difficulties and trials, for the performance of the promiſe of an heavenly city in an heavenly country, ver. 9, 10. (the promiſe, κατ' ἐξοχήν). This heavenly country was promiſed to Abraham, Gen. xvii. 8, 9. under the expreſſion of "the "everlaſting poſſeſſion of Canaan." Nothing leſs than an heavenly, paradiſaical country, can become an everlaſting poſſeſſion. And we may well ſuppoſe, that an heavenly city either was couched under the expreſſion, of an everlaſting poſſeſſion of Canaan, or accompanied it; ſince the apoſtle here ſays, that

that "God would have been aſhamed to have "been called their God" (as he firſt called himſelf, when he made the promiſe, Gen. xvii. 8, 9.), "if he had not prepared for "them a city;" and which he likewiſe muſt have promiſed to them, ſince we find that they expected it, chap. xi. The apoſtle afterwards ſays, that all theſe three patriarchs, "fellow-heirs of the ſame promiſe[a]," ver. 9. (of the promiſe, κατ' ἐξοχὴν) "died "in faith; not having received the pro-"miſes;" that is, the things promiſed, or either of them: namely, either the thing promiſed, Gen. xv. 18—21. which was the reverſionary inheritance of the earthly Canaan in the fourth generation; or the thing promiſed, κατ' ἐξοχὴν, namely, Gen. xvii. 8, 9; which was the heavenly country, under the terms of Canaan for an everlaſting poſſeſſion; and, as may well be inferred, the heavenly city in it. To ſhew the faith of thoſe three

[a] Iſaac and Jacob are called here "fellow-heirs" (συνκληρόνομοι) "of the ſame promiſe;" becauſe the ſame promiſe was made to them of Canaan as an everlaſting poſſeſſion, as had been made to Abraham, and becauſe they were the only perſons to whom the promiſe was made. See Gen. xxvi. 5. and xxviii. 3—5. where the meaning of the promiſe, that "In thee ſhall all the "nations of the earth be bleſſed," is, that in imitating thee, they ſhall have the bleſſing of the everlaſting poſſeſſion as well as thyſelf. See Rom. iv. 13—16. Gal. iii. 16—29.

patriarchs

patriarchs in this laſt promiſe, and the high value they had for it (though they only ſaw it afar off; not ſo near as the ſecond, third, or fourth generations, as they ſaw the earthly Canaan, which was the thing promiſed, Gen. xv. 18—22.), they choſe to live in tents, in this very country, where they had no poſſeſſion, rather than return to the poſſeſſions of their own, or build a city in this land of their pilgrimage, ver. 9, 10, 13, 16. The apoſtle then goes on to other worthies of their nation, Gideon, Barak, Sampſon, David, Samuel, the prophets, and even down ſo low as the ſeven ſons in the Maccabbees; and of all theſe he affirms, that they, "through "faith, obtained a good report" (as well as the elders, ver. 2.), but "received not the "promiſe;" that is, the thing promiſed (or the thing promiſed, κατ' ἐξοχήν), namely, the heavenly city in the heavenly country, promiſed to Abraham and his fellow-heirs, Gen. xvii. 8, 9. It is ſaid, they received not the *promiſe*; that is, the thing promiſed (but it is not ſaid of theſe laſt, as it was of Abraham, Iſaac, and Jacob, that they received not the *promiſes*; that is, the things promiſed; becauſe theſe laſt had received one of them; namely, that of the earthly Canaan). The apoſtle then adds the reaſon why they had not received the thing promiſed, κατ' ἐξοχήν; or the heavenly Canaan;

naan; "God having provided ſome better "thing" (namely, heaven, or the third heavens) "for us" (namely, Chriſtians, both Jews and Gentiles, far better than this heavenly city in the heavenly country), "that" (ſo) "they" (Jews) "without us" (Chriſtians) "ſhould" (or might) "not be made perfect," ver. 32—40.

He then goes on to give them the example of Jeſus, the Director and Finiſher of the Chriſtian race (ἀρχηγὸν καὶ τελειωτὴν), chap. xii. ver. 1—4. and tells the Chriſtian Hebrews, that though God, as a Father, "had "chaſtened them," yet he had not "called "them to reſiſt unto blood," as he had Jeſus, the High-prieſt of their profeſſion, and many of the heroes of the Jewiſh nation, mentioned in the former chapter, ver. 4--15. who yet died in the faith of the promiſed reward and inheritance.

He finally ſets before them an example of another nature; namely, of Eſau, a prophane perſon; who deſpiſed this heavenly inheritance, and that earthly inheritance or birthright, which was a pledge of it; and who, after he had once thoroughly deſpiſed, could never recover it, ver. 15--18.

After ſaying all this to them, he now comes to tell them more particularly what this

this inheritance is, which their anceſtors had lived and died in the faith of, the better to animate theſe Chriſtian Hebrews to perſevere in their open profeſſion of Chriſtianity, through the hope of the inheritance. To this purpoſe, he compares ſome circumſtances of the ſtate in which they were to expect their heavenly inheritance, with the circumſtances of the greateſt pomp and majeſty, that occurred at the giving of the law; of which they made their boaſts, and to which they were too willing to return: ſhewing them, that the circumſtances of pomp and majeſty that would attend that ſtate, which all their pious anceſtors expected as their reward and inheritance; and which would be theirs too, if they held faſt their profeſſion without wavering; would be far greater than thoſe which attended the giving of the law: putting them alſo in mind of the circumſtances of great terror, that had accompanied all that grandeur and majeſty which appeared at the giving of the law, ver. 18—22. and at the ſame time intimating, that there would be no ſuch terror attending the majeſtick diſpoſition of things in that ſtate, in which, in caſe they perſevered, they would have their recompence of reward. He alſo takes care to let them know, that they were "come" to this heavenly inheritance; whereas Abraham,

ham, Iſaac, and Jacob only "ſaw it afar off." The meaning of their being *come* to the particulars mentioned, is, that this inheritance was not only more fully opened and deſcribed, but was much better ſecured to them, by the farther promiſe, that Chriſt and his apoſtles had made of it, by the reſurrection of Chriſt from the dead, by the promiſe of their reſurrection to it; and by all the farther aſſurances of their reſurrection to it, which they had obtained through Chriſt's being the Chriſtian Sacrifice and High-prieſt; than it had been to any of their anceſtors. All theſe particularities and aſſurances of this inheritance being ſo much greater than the particularities and aſſurances that had been given to the patriarchs, and other good men of that nation, before Chriſt; the Hebrew Chriſtians might well be ſaid to *come* to it, in compariſon of any that had gone before them. The figure here uſed is the ſame which runs through ſeveral other expreſſions of the New Teſtament; as Chriſtians being "quickened "or raiſed, juſtified, ſaved, and ſeated with "Chriſt Jeſus in heavenly places:" expreſſions peculiar to Chriſtians, and made uſe of to ſhew, how much ſecurer Chriſtians might be of their reſurrection, juſtification, ſalvation, and ſitting with Chriſt in heaven, than the patriarchs and other good men of the Jewiſh

Jewiſh nation could be of their reſurrection, final acquittal, and ſalvation, before Chriſtianity appeared in the world.

II. This I think is the connection. As to the meaning of all the particulars that are here mentioned, from ver. 22—25, and to which the Chriſtian Hebrews are ſaid to be *come*; I apprehend it is in general a deſcription of "the heavenly city in the heavenly country; or "the reſt that remained "for the people of God," chap. iv. or, of "the city which hath foundations, whoſe "Maker and Builder is God," which the patriarchs "ſaw afar off," chap. xi. 10, 15, 16. "the continuing city," which he exhorts them to ſeek, chap. xii. 13. And as to the diſtinct meaning of each of theſe particulars, I will endeavour to explain it, as each ſtands in the text.

"You are come unto Mount Sion, and "the city of the living God:" that is, to a beautiful mountain, ſecured by a city, in a cultivated and pleaſant country, defended by its natural ſituation, Pſal. lxviii. 2--14. cxxv. 22, 47, 13. from whence God mildly and graciouſly ſhone forth; as an emblem and pledge of his favour, in pardoning ſins, hearing prayers, and beſtowing bleſſings, Pſal. xxi. See alſo Rev. xi. 19. xxi. 5. All this is fairly implied of Mount Sion, as Mount Sion

Sion is deſcribed in the Old Teſtament; and as it ſtands oppoſed to Mount Sinai; a vaſt mountain, in an open and defenceleſs, howling wilderneſs; ſee Exod. xvii. 8. terrible in itſelf; more terrible from God's breaking forth out of the fire and thick darkneſs that covered the top of it, out of the earthquake that ſhook it, and out of the tempeſt, the thunder, and lightening, that were about it, in a voice of words, which they that heard, deſired they might never hear any more: but moſt terrible of all, by its being not to be touched, but upon pain of death: though it was a mountain as tangible in its own nature as any other, ver. 18—20. and for that reaſon ſtiled "the mount that might be touched." Other cities were the cities of idols; that is, of dead heroes, or of mortal princes; but this only was the city "of the living God," or "of "the great King," Matt. v. 35.

"The heavenly Jeruſalem." This is added ſtill to ſhew more expreſſly what the city of the living God here meant is: a city indeed of "righteouſneſs and peace," Heb. vii. 2. Rev. xxi. 27. Pſal. cxlvii. 14. whence the earthly Jeruſalem had its name: but not the earthly Jeruſalem itſelf, the "uncon-ti-"nuing city," which they knew, and which he exhorts them to leave, chap. xiii. 13. and of which many of their anceſtors had been citizens;

citizens; but the heavenly one, or the Jeruſalem coming down from heaven, Rev. xxi. 2. which, he ſays, "we ſeek as a city to "come," Heb. xii. 14. where the πολίτευμα of believing Jews and Gentiles is, Phil. iii. 20. And by St. John's deſcribing this city, as he does, Rev. xxi. 1. we may ſee, it is the very ſame that was foretold by the prophets, and expected by the Jewiſh nation; namely, "a city of ſaphires and precious "ſtones," Iſai. liv. 12. Tob. xiii. 16. Heb. xi. 10. Nor is this heavenly city to be built on any ſpot of this preſent earth; but in an heavenly country, or a country from heaven; namely, Canaan, become the garden of God, according to the predictions of the prophets; where "inſtead of the thorn ſhall come up "the fir-tree, and inſtead of the briar ſhall "come up the myrtle-tree," Iſai. lv. 13. "and when even the deſert ſhall rejoice and "bloſſom as a roſe; when it ſhall bloſſom "abundantly, and rejoice with ſinging; and "when the glory of Lebanon ſhall be given "unto it, the excellency of Carmel and "Sharon; when they ſhall ſee the glory of "the Lord, and the excellency of our God," chap. xxxv. 1, 2. "and when there ſhall be "no hurting or deſtroying in all his holy "mountain," chap. vi. 10. lxv. 25. This is the city, and this the country, which will take place at "the reſtitution" (or renovation)

" of all things" (to their original bleſſed bleſſed ſtate), and of which " God hath " ſpoken, by the mouth of all his holy pro- " phets, ever ſince the world began," Acts iii. 21. See Rev. xxi. 5. This is, in other prophetic words, " the mercy," which God raiſed up Chriſt, as an horn of ſalvation in the houſe of his ſervant David, " to perform " to the fathers (Abraham, &c.) in remem- " brance of his holy covenant," Luke i. 72, 73. (ποιῆσαι ἔλεος). The mercy and covenant, that is, in other words, this heavenly city in an heavenly country, which all, that had obtained a good report, died in the faith of, though they had only ſeen them afar off, as our apoſtle calls it, Heb. xi. ult. or, as he calls it chap. iv. 9. " the reſt" (or the land of reſt) " that yet remained for the people " of God;" and which, St. John tells us more particularly, is the " Jeruſalem, that " comes down from heaven," on the new earth, " like a bride adorned for her huſband," chap. xxxi. 1, 2, 10. The oppoſition, that Mount Sion and the heavenly Jeruſalem are here put in to Mount Sinai, ſhews, that Mount Sion and the heavenly Jeruſalem are to be underſtood literally of that very place, and that city; and not figuratively of any other place, or of the aſſembly that is to meet in it [b].

[b] If any one ſhall after all contend, " that Mount Sion " and the city of the living God, the heavenly Jeruſalem," ſignifies

Nor are you come barely to the twenty thouſand angels, by which, as "the chariots "of God," God deſcended on Mount Sinai (Pſal. lxviii. 17.) "by whoſe diſpoſition "the law was given," Acts vii. 53. Gal. iii. 19. But you are come to the whole hoſt of God: "to myriads, or an innumerable "company of angels, which no man can "number [c]." They are ſaid at this very time,

ſignifies our conſummate happineſs in the third heavens; it will lye upon him to make it out, by ſome rules of ſpeech, by other plain facts, or by contemporary writings, that that is the thing meant by thoſe expreſſions; which in themſelves are far from importing it, and of which conſummate happineſs in the third heavens we find no intimation before the preaching of Chriſt.

[c] What we render "twenty thouſand," Pſal. lxviii. 17. if literally rendered, would be "two myriads." But the apoſtle here ſays, We are come to "myriads of angels;" which is conſequently more than "two myriads:" for, being indefinite, it is equal to an innumerable company of angels. So that the ſenſe of the apoſtle ſhould ſeem to be, that whereas there were but two myriads of angels that made God's chariot at Mount Sinai, here there will be myriads of angels indefinitely, which is the ſame as an innumerable company of angels. This, I ſay, would ſeem to be the ſenſe of the place, even if the place was to be pointed as it is in ſeveral of the Greek editions, in the common verſions, and in ours in particular. But I ſuppoſe with Grotius, that the place ſhould be pointed thus: καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων, &c. which ſhould be rendered, "and to the general aſ-"ſembly of angels, even to the myriads or ten thouſands "of them: or if we read, as the Clermont copy reads, καὶ μυρίων ἁγίων πανηγύρει, it ſhould be rendered, "and

time, Dan. vii. 10, to be "a thouſand thou-"ſand, and ten thouſand times ten thou-"ſand." In Daniel's ſtile, the time when the "everlaſting dominion ſhall be given to "one like the Son of man, and to the ſaints," ver. 13, 14, 27. The apoſtle here ſaying, We are come to "myriads of angels," ſhews, that this portion of ſcripture relates to a ſtate that is future. How otherwiſe could the Chriſtian Hebrews be ſaid to be "*come* to a greater number" of angels, than attended at Mount Sinai? But when God will dwell again with men, as (we ſhall ſee preſently) he will, in "the thouſand years "reign" of the paradiſaical ſtate, there is no doubt but many myriads of angels will come with him. For where the King is, there muſt his miniſters and attendants be.

"to the general aſſembly of the ten thouſands of holy "ones." I think the comma ſhould be at μυριάσιν, and not at ἀγγέλων, becauſe in every other ſentence, in this portion, καὶ, *and*, begins the ſentence: and therefore I think the comma ſhould be at μυριάσιν, that ſo the next ſentence may begin with καὶ, as all the other ſentences do; and as then that ſentence will alſo; and run καὶ ἐκκλησίᾳ πρωτοτόκων. Beſides, I think, μυριάσιν, καὶ ἐκκλησίᾳ πρωτοτόκων, is in ſome ſort a repetition: for what is the congregation but the general aſſembly? and what is the general aſſembly but the congregation? But the redundancy is avoided, if the comma be made at μυριάσιν, and not at ἀγγέλων.

And

And as he will then dwell with men, in a glorious manner that he has not yet done; he will then no doubt alſo be attended by a greater number of his holy ones, than he ever was. "He will then come, and all his ſaints "with him," Zech. xiv. 5.

Again; you are not come to the aſſembly and the church or congregation of the Iſraelites, who were all gathered together at the foot of Mount Sinai, in order to hear the law, Exod. xix. 17. and whoſe names were afterwards all written in the land of Canaan, in order to caſt lots againſt them, for each man's inheritance, Joſh. xv---xxii. and who were on that account all conſidered as firſt-born: but you are come "to the general" (or univerſal) "aſſembly, and the church" (or congregation) "of" (all) "the firſt-born" (both Jews and Gentiles), "whoſe names "are" (now) "written in heaven" (or in "the Lamb's book of life)" if they do not provoke God to blot them out, Exod. xxxii. 33. adopted to this inheritance, as the ſons of God, Gen. xvii. 7, 8. Rev. xx. 7. Now that all the firſt-born, that is, the heirs of God, ſhall have a ſhare in the heavenly country and enter into the city, is plain, ſince the promiſe made to Abraham, that "he ſhould "be the heir of the world" (or the new world, or heavenly country, or Canaan, called κόσμος), was "through faith; that ſo

" it might be ſure to all the ſeed; not only " to that which is of the law, but to that " alſo which is the faith of Abraham, who " is the father of us all," Rom. iv. 13. i. 6. Gal. iii. 16---29. And accordingly St. John tells us, that " he ſaw the ſouls of (all) " them, that were beheaded for the teſtimony " of Jeſus, and for the word of God, and " (of all) which had not worſhiped the beaſt, " neither his image, nor had received their " mark on their foreheads, or in their hands, " and they lived and reigned with Chriſt a " thouſand years. Bleſſed and holy is he, " that hath part in the firſt reſurrection! on " ſuch the ſecond death ſhall have no power," Rev. xx. 4. (which, by the way too, is the promiſe that the Spirit makes to every one that overcometh, chap. ii. 11.) I think it is fairly implied here, that they only are bleſſed and holy, in oppoſition to the wicked, who are curſed. And it follows, " and they ſhall " be kings and prieſts of God and of Chriſt, " and ſhall reign with him a thouſand years." See chap. iii. 26, 27. This is the character of all " the four and twenty elders;" that is, of all " prophets and apoſtles," and " of the " four beaſts;" that is, of the whole congregation of all true Iſraelites, repreſented by the four beaſts or animals that were their ſtandards when they encamped. For St. John ſays, " They ſung a new hymn;" that is,

is, the twenty-four elders and the four beaſts; "ſaying, Thou" (the Lamb) "art worthy "to open the book: for thou haſt made us "unto our God, kings and prieſts; and we "ſhall reign on the earth," chap. iv. 9, 10. The Spirit likewiſe promiſeth paradiſe to him that overcometh, Rev. iii. 7. And Jeſus himſelf ſays, "Bleſſed" (and only bleſſed) "are they" (or all they) "that do his com-"mandments; that they may have a right "to enter through the gates of the city" (namely, the holy city of Jeruſalem, that "cometh down from heaven on the new "earth," chap. xxi. 1, 2, 10). "For with-"out are dogs," &c. chap. xxii. 14, 15. "And into this city nothing enters that "defileth; but they" (only, and all they) "which are written in the Lamb's book of "life," chap. xxi. 27. And finally, "He "that ſitteth upon the throne," and ſays, "Behold, I make all things new;" alſo ſays, "He that overcometh, ſhall inherit all "theſe things" (πάντα ταῦτα; as the beſt reading is: ſee Mills in loc. and as the ſenſe abſolutely requires); "and I will be his God, "and he ſhall be my ſon," Rev. xxii 5, 7.

This general aſſembly being diſtinguiſhed from "the heavenly Jeruſalem, and the city "of the living God," as that is from Mount Sion, may farther ſerve to ſhew us, that the

" heavenly Jeruſalem, the city of the living " God," and Mount Sion, are to be taken literally, for a mountain in the city of Jeruſalem, and not figuratively, for the general aſſembly itſelf, or for heaven, or for any other place, where that aſſembly may be ſuppoſed to meet.

This may alſo farther ſerve to ſhew us, that theſe verſes relate to a ſtate that is future. For the Hebrew Chriſtians could not be yet ſaid literally to be *come* to the general or univerſal " aſſembly of the congregation of " the firſt-born, whoſe names are written in " heaven." That aſſembly can never meet before the firſt reſurrection.

Moreover, you are not come (as Moſes and the children of Iſrael) only to the Angel (or God's Repreſentative) who ſpake to him and them in the wilderneſs, and gave them the law, Acts vii. 38. and ſometimes acted as immediate Judge, by cutting off tranſgreſſors; " but you are come to God" (himſelf) " the " Judge" (κριτῇ, both the Judge and Governor) " of all." So κριτὴς is uſed by the LXX; and in this ſenſe the word Judge is uſed in our verſion: the book of Judges; that is, the book of Governors. And the Hebrew Chriſtians are properly ſaid to be *come* to God, as their Judge and Governor, in the paradiſaical ſtate; for the throne of judgement

judgement is ſaid to be ſet, Dan. vii. 9, 13. Rev. xx. 4. And when Jeruſalem, the holy city, comes down out of heaven, "God "will dwell with men, and will be their "God" (or King), "and they ſhall be his "people," Rev. xxi. 3. "And the Lord "God Almighty" (as well as) "the Lamb "will be the Temple thereof," ver. 22. And xxii. 4. "And behold the tabernacle "of God is with men, and he will dwell "with them; and they ſhall be his peo-"ple, and God himſelf ſhall be with "them, and be their God; and they ſhall "ſee his face, and his name ſhall be in "their foreheads."

Farther; you are not come to "Moſes and "Aaron, Nadab and Abihu, and ſeventy of "the elders of the children of Iſrael," the firſt Synedrion, or great council of the Iſraelites, who were admitted to approach nigher to the Shechinah than the reſt of the people; "going up into the mount, and ſeeing the "Lord God of Iſrael, and eating and drink-"ing before him," Exod. xxiv. 1, 2—12. but you are come to the ſpirits of thoſe who are brought yet nigher to God than they; having received more glorious communications from him than "Moſes, Aaron, Nadab, "and Abihu, and the ſeventy elders." You are come "to the ſpirits of juſt men that are

"per-

" perfected" (πνεύμασι δικαίων τετελειωμένων [d]); namely, by the illumination of the Spirit, the true Shecinah (δόξα) of the New Teſtament, 2 Cor. iii. Thoſe ſpirits of juſt men, that were thus perfect, were in all probability the ſpirits of the prophets and apoſtles, who had the neareſt intercourſe with God. And moſt probably it is theſe prophets and apoſtles, that are deſigned by the twenty-four elders in the Revelations, that are there deſcribed as nigher to God's throne, correſponding to the prieſts in the encampment of Iſrael (who were afterwards caſt into twenty-four courſes), than the four beaſts; that is, than the congregation of God's people. The reaſon why the prophets and apoſtles are ſaid to be twenty-four, perhaps, is, that as the Jews uſed to reckon but twelve minor prophets (Daniel not being reckoned one by them), ſo Jeſus appointed at firſt but twelve apoſtles. (See apoſtles and prophets thus coupled together, Rev. xviii. 20. Luke xi. 47.) Perhaps, " the " ſpirits of juſt men that are perfect," may ſignify the ſpirits of the apoſtles and the prophets of the New Teſtament, though repreſented by the minor prophets of the Old Teſtament; particularly the one hundred and twenty, who are called " the apoſtles com-

[d] To ſhew that τετελειωμένων has this ſenſe, ſee 1 Cor. ii. 6. σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις,

" pany,"

"pany," Acts iv. 23. and who were the firſt Chriſtian Synedrion, or great council; conſiſting of the apoſtles and elders, in contradiſtinction to the brethren [e] (who were all full of the Holy Ghoſt, and probably prophets and teachers, ſuch as Judas and Silas, Acts xv. 32); and who are mentioned as thus contradiſtinguiſhed from the brethren, and as met together to conſult and debate of an affair of great importance to the church [f], Acts xv. 6, 23. And I apprehend, that the reaſon why the apoſtle ſays, "and to the "*ſpirits* of juſt men made perfect," is becauſe in the paradiſaical ſtate the bodies of juſt men will not be perfected: they not being to receive their celeſtial, glorious, ſpiritual, and incorruptible bodies, till the end of the paradiſaical (and which I think is but an animal) ſtate; when they are to enter on that which is moſt properly their celeſtial and ſpiritual ſtate, and ſhall be tranſlated to the third heavens.

Finally; you are not come to Moſes (who, though "the faithful ſervant of the Lord, yet offended at Maſſah and Meribah) "the

[e] The Cambr. MS. is ὅλες πλήρεις πνεύματος ἁγίε. That ſhews they were of the CXX, and therefore called ἄνδρες ἡγάμενοι, ver. 22. Such prophets and teachers are mentioned, Acts xiii. 1.

[f] See Epiſcop. Hor. Hebraic.

"medi-

" mediator of the old covenant," Gal. iii. 19, 20. who, after he had been up in the mount with God, came down again, and ſprinkled the blood of the beaſts which he had ſlain, on the people, Exod. xxiv. 2, 3, 12, to the purification of their fleſh, ver. 5--9. but to " Jeſus, the Righteous, the Son of " God, the Mediator of the new (and better) " covenant; by whoſe blood ye are ſprinkled " from an evil conſcience," Hebr. x. 22. a blood, " that ſpeaketh better things than" (even that of) " righteous Abel" (the firſt ſacrifice to malice and envy), which cried for vengeance, Gen. iv. 10. while Jeſus prayed for forgiveneſs for his murtherers, when his was ſpilling upon the croſs, Luke xxiii. 34. and who is ſince riſen, and ever liveth to make interceſſion for his people, and to diſpenſe the bleſſings of pardon and peace to them. Now that we ſhall come to the Mediator of the new covenant, in the paradiſaical ſtate of the 1000 years reign, is plain; ſince it is the illuſtrious and happy ſtate of the Mediator's kingdom, Dan. ii. 44, 45. vii. 13, 14. And Jeſus promiſes to him that overcometh, that " he will grant to him " to ſit down on his throne, as he overcame, " and ſat down on his Father's throne," Rev. iii. 21. And this promiſe muſt relate to the paradiſaical ſtate. For in the truly celeſtial ſtate, at the conſummation of all things,

things, Chriſt is to "give up all power to "God, even the Father, that ſo he may be "all in all," 1 Cor. xv. 28.

I flatter myſelf, from what has been ſaid under ſeveral of the particulars of the text, which have been here explained, that the reader is by this time almoſt ready to concur in opinion with me, that the ſtate deſcribed by them, is neither the preſent ſtate of the goſpel, which obtained when this epiſtle was written, nor yet that in which it will be wound up at the conſummation of all things; but a paradiſaical ſtate (at the reſtitution of all things to their original ſtate "in the new heavens and the new earth)," which will take place between the two other. However, to convince him more fully of this point, without giving him the trouble to look back to what has been ſaid under each of thoſe particulars; it may not be improper, to gather thoſe broken conſiderations together, and to lay them before him in one ſhort view.

"Mount Sion, the city of the living "God, the heavenly Jeruſalem, the innu- "merable company of angels, the general "aſſembly and church of the firſt-born," which are the five firſt particulars (either conſidered in their expreſſion, or in their oppoſition to the things that occurred at giving the law), cannot ſignify the preſent ſtate, or the

ranged in the order they are; preciſely anſwering to the order in which the moſt remarkable particulars occurred at the giving of the law. This will appear by ſetting thoſe down as they occurred in order of time and place, in that hiſtory, on one ſide; and the particulars, as they occurr in this text, on the other: only taking the liberty to reduce the nine particulars, mentioned by the Apoſtle, to ſix, for the greater perſpicuity.

Things in the order of Time and Place, in which they occurr at the Giving of the Law, Exod. xix—xxv.	Things in the order of Place, in which they occurr in the Text; namely, Heb. xii. 22—25.
1. Mount Sinai in the wilderneſs; one of the worſt ſpots of this earth in its ſtate under the curſe; far behind any city, particularly the earthly or uncontinuing city of the earthly Canaan (out of which yet the Chriſtian Hebrews are exhorted to go, Heb. xii. 13, 14. as much as	1. "Mount Sion in "the city of the liv- "God," the heavenly or abiding Jeruſalem (to come, Heb. xii. 14.), to be fixed in Canaan, become an heavenly country; far excelling the earthly Jeruſalem in the earthly Canaan, and even the firſt paradiſe itſelf; that being a garden

as that excelled the cities of any dead heroes, or mortal kings.

2. Twenty thouſand angels, at the giving of the law, forming the thick darkneſs, the fire, the tempeſt, the earthquake, the thunder, the lightening, the ſound of a trumpet, and the chariots of God, Pſal. lxviii. 17, 18.

3. The whole congregation of Iſrael aſſembled at the foot of Mount Sinai (Exod. xix. 17. Deut. ix. 10), whoſe names were all written afterwards in

garden without a city.

2. "Myriads" (or an "innumerable "company) of an-"gels:" being, as Daniel reckons them at this very time (in his ſtile, the time when the "fourth "beaſt ſhall be given "to the burning "flame," and an "e-"verlaſting dominion "ſhall be given to "one like the Son of "man, and to the "ſaints," chap. vii. 13, 14, 27.), "a thou-"ſand thouſand, and "ten thouſand times "ten thouſand," ver. 10.

3. "The general "aſſembly of the "firſt-born" (heirs of God) "whoſe names "are written in hea-"ven."

the land of Canaan; in order to their receiving an inheritance by lot, as though they had been all firſt-born, Joſh. xv—xx.

4. God's Angel, or Repreſentative, deſcending on Mount Sinai, as Governor of the Iſraelites, in order to give the law, Pſal. lxviii. 17, 18. compared with Eph. iv. 9. and in ſome caſes judging (and puniſhing) them immediately. See Numb. xv. 37, 38. xvi. 31—50.

5. Moſes, Aaron, Nadab, and Abihu, and ſeventy of the elders of the children of Iſrael, going up into ſome part of the mount, ſeeing the Lord God of Iſrael (the Shecinah of the Old Teſtament); and eating

4. "God, the Governor of all men, "both Jews and Gen-"tiles," judging the ſaints, and dwelling with them in paradiſe, becoming "their "God" (or King), "and they becoming "his people," Rev. xx. 41. xxi. 3. and, at the end of a thouſand years, judging the wicked, Rev. xx. 11—15.

5. "The ſpirits of "juſt men made per-"fect," by the greateſt communication with God; namely, by the illumination of the Spirit (the true Shecinah of the New Teſtament); particularly the CXX: conſiſting

eating and drinking in his preſence (the firſt Synedrion or great council of the Iſraelites), while the people were kept at a diſtance, Exod. xxiv. 1, 2, 9, 10, 11 [h].

ſiſting of the "apoſtles "and elders" (who had the greateſt portion of the choiceſt gifts of the Spirit), compoſing the firſt Synedrion, or great council of Chriſtians (diſtinct from the brethren), met together to conſult, Acts xv. 6, 23. though the brethren are preſent at the debate, and afterwards join in the reſolution that was taken, ver. 12, 22, 23.

6. "Moſes, the "faithful ſervant of "the

6. "Jeſus, the "Righteous, the Son "of

[h] The 9th, 10th, and 11th verſes ſhould follow the 1ſt and 2d, and ſo make the 3d, 4th, and 5th: and then that which now ſtands the 3d verſe ſhould be the 6th; the 4th ſhould be the 7th; the 5th ſhould be the 8th; the 6th the 9th; the 7th ſhould be the 10th; the 8th the 11th; and that which is now the 12th ſhould follow; and ſo on, as they now ſtand, to the end of the chapter. That there is ſuch a tranſpoſition, and that this is the way to ſet it right, will evidently appear to any one that reads that chapter; and may farther appear by the order in which theſe particulars are ranged in this text.

" the Lord" (yet offending at Meſſah and Meribah), the mediator of the old covenant, Gal. iii. 19, 20. ſprinkling the blood of the beaſts, that he had ſlain, on the people, Exod. xxiv. 5—9. to the purification of the fleſh, Heb. ix. 13.

" of God, the Mediator of the new" (and better) " covenant," by whoſe blood (ſpilt by the imitators of Cain, 1 John iii. 10—13.) " we are ſprinkled " from an evil conſcience," Heb. x. 22. " and whoſe blood " ſpeaks better things " than (even) that of " (righteous) Abel," that fell a ſacrifice to Cain, the firſt child of the devil, 1 John iii. 10—13.

IV. The exhortation couched in all this long connection, and in theſe paſſages thus explained, both as to their meaning and their order, is this: Live by faith! the faith that I have deſcribed, and of which I have given you ſuch illuſtrious examples, chap. xi. and xii; and then you will not, by preferring your eaſe and ſecurity to your heavenly inheritance, loſe it, through a like contempt of it as Eſau formerly ſhewed of his heavenly inheritance, and of that birthright which was the pledge of it. But, on the other hand,

hand, being ſo much more fully informed of the particulars of your heavenly inheritance, and ſo much better aſſured of poſſeſſing it, than any of your anceſtors ever were; particularly on ſeeing that the grandeur and glory of that ſtate, in which you are to have your inheritance, will ſo greatly exceed the moſt majeſtic circumſtances that appeared at the giving of the law; and without any of that terror which made the moſt majeſtic circumſtance at the giving the law; I ſay, on all this fuller information and aſſurance of theſe ſeveral particulars of your inheritance, you will undoubtedly endure the contradiction of ſinners, in ſome meaſure, as Jeſus, the Director and Rewarder of your Chriſtian courſe, did (who had the joy, that was to be his recompence, immediately ſet before him, as you have in ſome ſort yours); and will at leaſt moſt aſſuredly hold out full as well as thoſe heroes of your nation did, who bore great trials, in hope of this inheritance; though they only ſaw it indiſtinctly, and afar off: eſpecially, ſince God has not yet called you "to reſiſt unto blood," as he has Jeſus, and many of that cloud of witneſſes which encompaſſes you.

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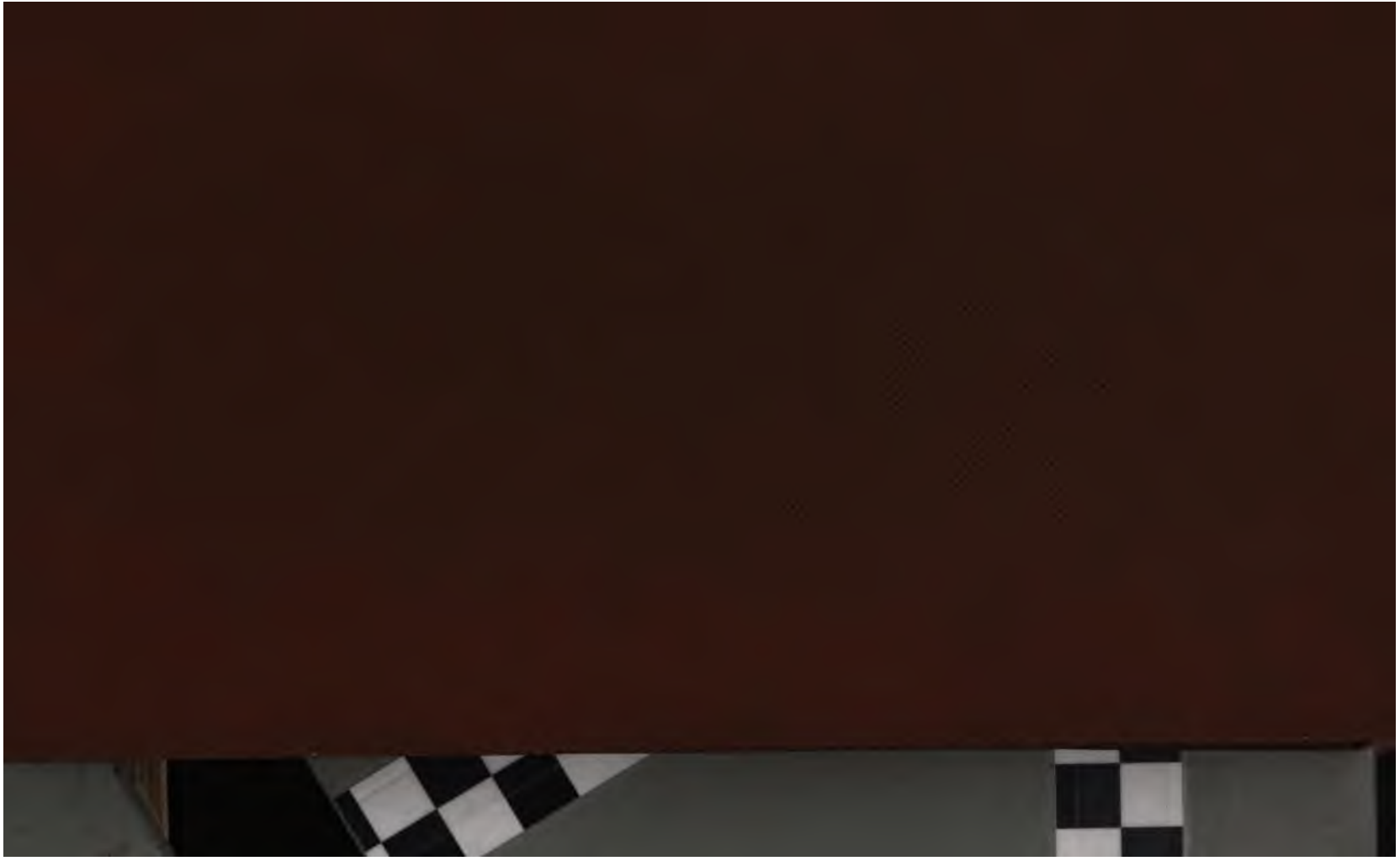
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